APHORISMS
OR
Select Propositions
Of the
SCRIPTURE
Shortly determining the Doctrin
OF THE
SABBATH.

Written, by GEORGE HUGHES, B. D.

וסדי שבת בשבתו יבוא כל בשר להשתחות לפני
אמר יהוה
Jesahi, Cap. 66: ver. 23.

כולה חכפר בשבת כאילו כופר בכל חתורה
More Neboch. Par. 2. Cap. 13. 27.

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TO
The Right Honorable
The Lady
MARGARET BOSCAWEN.

MADAM,

Had not the desires of now as Happy as once Virtuous Lady, *in giving Life and Being, given her a* Title *to this Peece, and interested the* Author, *there to present it, it had been a* Free will *offering from Himself to your* Ladiship *who so well understand and as justly value the blessing of a* Sabbath *as you Faithfully improve it. The*

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divine Providence having removed them Both *from a contemplation to the fruition of the as desireable as longed for by them* future rest *maketh this Discourse of the* Earnest *of it, which in His intention was elsewere designed, in its present impression to become* Yours: *Being herein with the greatest justice disposed, as to a Person* concerning Yourself *in* Them, *and* it. *It is not my purpose in mentioning the Churches* losse *by* their *removall, to increase* Your *affliction, or to ease my own, but rather to invite You to an* importunate *solliciting* Him *who can both speedily and effectually* repaire *it, and by the Addition of* all *the advantages* they *injoyed, to* Your Ladiship *make it* none. Your *sorrow and Trouble likewise is not lesse for the as visibly* expiring Sabbath *in many mens judgments, and more in mens practise, which if* this, *which is now consigned to You may allay* or *remove, by a* Quickning *and* Reviving *it, as it will multiply Your joyes, I trust it shall procure from you my* pardon, *for my bold ingraving* your Name *on the* Front *of it. It presents it self with the Highest disadvantage to you, and yet with a compassionate and moving aspect, being an* orphan, *and as to this*

this edition of it Posthumus. *Many were its Parents* Sufferings *before its Conception*, *his* Trialls *in it*, *neither were the* throwes *at its Delivery few*, *yet the joy for* This issue, *for its Complexion* Masculine *made him forget his sorrow when it was* Brought forth; *and this being his* Dying *issue he might Stile it* Benoni, *yet for its kind and successe it is a* Benjamin, *to trye the strength of which its adversaery may not so easily essay*, *The work it self showeth* the Authors *designe was to settle others* Judgements *about this subject*, *and to confirm*, *as direct their* Practice *of* those dutyes, *which he did as much* perform *as* commend, *and without vanity I may say*, *his* Practise *might have been another* Directory. *No wonder that being so neare* his rest, *he chose to Communicate his thoughts of it. The profitablenes of which he desired others might experience*, *by* being in the Spirit on the Lords day, *as they did expect ere long to be* in the Spirit *ever with* him. *He very well knew how necessary the* sanctifying *of the present* Sabbath *was to fitt Persons for the* rest *behind*, *which having pressed them to*, *in order to the injoying of it*

Himself, he fell asleep. *The words of* Expiring *Persons are generaly thought perswasive and affecting*, *if his*, *inso* important *a work as this is*, *may be successfull*, *the* Church *shall have its comfort in the* Holy *exercise of its members*, Truth *its defence*, *but however*, He *his Crown. I direct not this to* your Ladiship. *as a Pattern*, *but as a* memoriall, *and in the review of it purpose your perusall of* a record, *not of what* you *ought to doe*, *but of what* you *have done*, whose works praise you in the gate, *and thereby and incouragement to continue in keeping* Holy *that* day, *which is but a Preface to the* everlasting *Sabbath*, *which attends you. Beseeching you to forgive my* Presumption *in this Dedication*, *and to accept of it as a* publick *acknowledgement of the many* favours *where with you were pleased to* grace *the Reverend Author*, *and which as* Personal *ones shall ever be Resented by*,

April 23. 1670. *MADAM*,

Your Ladiships most humbly devoted
though unworthy Servant,

O. HUGHES.

THE

THE PREFACE

OF *writing many books, ſaith Solomon, there is no end*, Which is true both as to the ſubject as Number of them; yet if *Truth* in any degree bee either gained, or confirmed, there is no *Loſſe* by it, for vvhat ever ſome Perſons think, it cannot, though gold may, be *bought too Deare*. That the *Truth* vvhich this Diſcourſe deſires to eſtabliſh, is not of the loweſt *Rank* (though in this age as much as any Truth deſpiſed) *they* may Experience in the comfort of it vvho are ſo vviſe as to *Reſt with God here*, as *Thoſe* doe in the revvard of it vvho *Reſt above*. After ſuch vvorthy Perſons, vvhoſe Praiſe is in the Church, have taken up and *Learnedly* managed, vvithout any diſadvantage to Truth, the defence of it, it might be thought needles, and a vvork of ſupererogation to

attemp it, and without doubt if *Fresh* Enemies had not with old weapons new furbished assaulted it, it would be So. Least therefore silence should strengthen these Persons *presumption* to cry out a *Victory*, this champion hath taken up *the Sword* of the Spirit to maintain it, and by that weapon hope's to check, if not foile, those who shall attache him. He knew the proudest *Goliah* who durst *challenge the whole Host* of Israël, could litle cope with a *David* when he cometh, tho' unarmed, in the *Name of the God* of Them. How he hath preserved His *Post*, the Reader may in the perusall of this work determine, as likewise whether we are beholding to the *Authority of God*, or to the *bare Courtesy* of the *Church* for a *Sabbath*. In his clearing of which, he medleth with no mans person, and no further then *Scripture* doth, vvhich is both his *Guide* and *protection*, vvith no mans opinion. His Interpretation of some Texts therein handled, at the first may seem strange, but at the serious review, they vvill appear far enough from being forced, and that he hath more *reason* so to expound them, then others have to differ from him. If he have stated it according to the Truth of the *written word*, then it is fitt Faith should receive it, For upon such an authority, as a *Divine Revelation* can that alone vvorke, vvhich made him so bind himself up to *Scripture Argument* in his treating of it.

This

This being so received as becometh a *Divine* truth, He thereby made way for his *Directory* to succede it, as knowing it necessary, not only to discover to his Reader a Truth, but likewise the way to improve it. The respective Parts of which if they be consulted and observed, I trust, shall instruct soules in the performance of their Duty, and procure them a blessing by it. I am not Ignorant that by some, such Discourses are judged ill time'd, it is not impossible but they may Prove so as to the *publishers profit*, but I hope, it shall not be so as to the *Churches*; No matter if we loose by it, so *Truth* and it prosper, as I am sure they shall. This is not designed for the students of Language or vvitt, but for those of Reason and Wisdom, vvhich, by that time the others are furnished vvith *that wisdom that is from above*, they vvill be instructed to prise and esteem. The Author made it his busines more to imform mens consciences then to tickle their eares vvith the *singling cadence* of sound in vvords, yet vvas he as vvell acquainted vvith all the *Tropes in Rhetorick*, as others. In a vvord. If thou be a searcher for Truth, who read's this, thou mayest vievv it in an open and naked day, It is belovv it to shevv it self in varied, or by false lights. I vvould vvith the *great Verulam* advise thee, if thou vvouldst throughly understand this matter, to vveigh and beleeve that sentence

In his eſſay of Truth. „ *The firſt creature of God* „ *in the works of the dayes was the light of the ſence,* „ *the laſt was the light of Reaſon, and his Sabbath work* „ *ever ſince is the illumination of his Spirit.* Injoying and followving the Directions of vvhich, this shall be no myſtery to thee. Farevvel.

APHO-

APHORISMS.

OR

Select Propositions of the SCRIPTURE,

Shortly determining the Doctrin of the

SABBATH.

THE Psalmists admiration of the greatnes of Gods works, and depth of his Counsels about the *Sabbath*, (as the *title* of that Psalm being for *the Sabbath day*, direct's us to understand it) may put serious souls up on a like extasie to cry out in their meditations thereupon, O *Lord, how great are thy works? And thy thoughts are very deep*, concerning *thy Sabbath*. However then the doctrin of the *Sabbath* hath bin rendred perplexe and difficult by the crosse discourses of natural wits; it may not seem strang, seeing the counsels of God are so deep about it could men say with him. *Lord, thou hast made us glad with the work of thy Sabbath*; they would not set themselves to dispute it a *nullity*; but by *triumphing* in Psal. 92: 5.

in those works of Gods hands, exalt God in and for his *Sabbath*, which he made for so much good to man; and contend for it, as for their lives.

To passe by all Polemical discourses about this subject, it is my intended Work to state the doctrin of the *Sabbath*, as held out from the beginning to this day in the plain and expres propositions of Scripture, with some short paraphrase and account of the same, most natural to the letter: Now I find the Scripture speaking of the Sabbath in a threefold state of time.

1. In the time of *Creation*, or Institution of Nature, so is it *Natural*,
2. In the time of *Legislation*, or giving the Law by Moses, so is it *Legal*.
3. In the time of *Gospel-revelation* by the Son of God, so is it *Evangelical*.

In this method I shall proceed, to set down *Scripture Assertions* about the *Sabbath*, as *Natural*, *Legal*, and *Evangelical*.

1. As to what God expesseth in his Word about the *Sabbath-natural*, I shall propose, after some Explication of terms given, to clear up Scruples, if any should arise, upon that notion of a *Natural Sabbath*: which to do the better, I shall premise some *Hypotheses*, or *Truths* to *be supposed*.

1. *That in the work of creation God perfected the universe of creatures, Heaven and Earth, and all things in them; implanting respectively in every effect its proper nature, to observe its order measure, kind*

kind, time and place appointed: This was the prime and pure *natural* ſtate of Creatures; So ſtiled from the inſtitution of the God of Nature.

2. *That to meaſure theſe created beings. God in the beginning made ſeven equal diſtinct portions of time, which with their evenings and mornings did conſtitute ſeven natural dayes: Keeping that order of firſt, ſecond, third, &c. as God himſelf ſtated and named them.*

3. *That the reſpective works of each day were connatural unto the ſame, ſo that they were not alterable to each other:* As the work of the firſt day could not be transferd to the ſecond, nor that of the ſecond to the third, nor the works of any of the ſixe unto the ſeventh.

4. *That Gods purpoſe in diſtinguiſhing the natural works of theſe dayes in his diſtinct operations thereon, was both to give Law and example unto man to diſcriminat the works of all the ſix dayes eſtablished from the dutyes of the ſeventh.* This God expreſſeth himſelf in his Law; ſo that none can queſtion, it to have bin his mind from the beginning. Exod. 20: ver 9, 11.

5. *That this conſtitution of theſe portions of time, in their order, and number, ſeven natural dayes, together with the diſtinct works peculiar to the ſame were by the Word of God ſo eſtablished, that there could be no alteration made, but that they muſt perſiſt in being, until time ſhall be no more.* So God himſelf hath ſpoken Jer 31: 36. Jer 33: 20.

6. *As all the ſix dayes with their annexed works either acted, or implied are natural; no leſs is the ſeventh day or portion of time then created with its peculiar effects appropriated, truly natural from the beginning*

ning. Upon the same account that the one is so stiled, so may be the other: which is the reason of my calling it, the *Sabbath natural*; which was in being long before the giving of the Law by Moses. So the terms are cleared. Whence I shall gather one Corollary.

Coroll. *That Moses could not here in* Gen. 2. *speak of the Sabbath by way of Prolepsis or Anticipation as* * *if it weere not so instituted, bleßed, and sanctified before the time of Moses*; (So some have thought.) For he writeth historically relating Gods works, on the first, second, third day, &c. and so of the seventh. As well may they say, that the first day is spoken of by way of *Prolepsis*, as the seventh, & that it was not before the giving of the Law, as much as this: Which they will not do.

APHORISM I.

About the Sabbath natural.

GOd *in the beginning, when he put Natures universe into its Being, created the seventh portion of time, consisting of its Evening (which contained the whole night) & of its Morning (which imports the whole day, in all the space of* 24 *hours) and fixt it in its order the last Day of the week.* This Gen. 2: 2, is written, that after God had finished the Heavens, & the Earth & all the Host of them in six dayes, He made the seventh, which put an End unto his former works: And it is as evident

evident to natural ſence, that is in being, as much as any of the ſix; it muſt therefore be Jehovahs work from the beginning, who hath continued dayes & nights unto this preſent Age, & ſo will preſerve them.

Aph. II.

This very day or Portion of time connatural to all the reſt, the Lord God made to be his Sabbath; which is inſeparable from that ſeventh portion of time unto which he did or would affix it. So it is written, God reſted on the ſeventh day from all his works, which he had made. Which *Reſting* of God is to be underſtood worthy of him; not as if he were weary or needed reſt, or that he did give over working; for he worketh ſtill, increaſing and continuing and ordering the whole courſe of nature. But Gods Reſting here; either concern's *himſelf*, and ſo noteth onely the ceſſation from, or putting an end unto the works of his ſix dayes creation paſt. Or it concerneth *man*, and ſo it muſt ſignify the making of it a Reſt for him. The laſt is comprehended in the firſt; *God* in his *reſting* made a *Reſt* for *Man*; *Natural* from this ſix dayes labours, *Moral* from toiling in ſin, and *Spiritual* to be injoyed in God himſelf. *as a cool God in it.*

Gen. 2. 2. 3

Aph. III.

This Sabbath with all the duties & priviledges concerned in it, is reciprocal with that one ſeventh day, which

Gen. 2. 3. *which God, either at first created*, or, *which he himself should at his own pleasure choose and change to be the day.* For none can make the day of Gods rest but the Lord himself. Whence it is most evident that by Gods Institution, there can be but one Sabbath in a week: So that every day cannot be the Sabbath; neither can the Jewish and Christian Sabbath both consist together: For it would destroy the original state of time and the appendents on it, which God framed to be unchangeable by men.

Aph. IIII.

Man in the reality, and universality of his nature; and the good of him both Spiritual and Temporal is the mediat end unto which God aimed his Sabbath in creating it. So is it asserted by Christ himself, *the Sabbath was made for Man and not man for the Sabbath:* So then, Man was the Sabbaths end, not the Sabbath mans; unles with respect to the Lord of it; who is the *First* and the *Last* of *Man.* Unreasonable therefore is it to restrain the Sabbath to the Jewes or to any special sort of men; for it was made for *Adam* comprehensive of all Mans nature Therefore was it constituted one of the unalterable ordinances of Heaven to continue until man shall be no more upon Earth; and fitted for mans Present and Eternal Good, to bring him to that Sabbatism, wherein the People of God have rest for ever.

Sg. * Mark. 2. 2:7 *

Aph.

Aph. V.

This Sabbath in the beginning of Nature made for man, God bleſſed, that it might be for his good: That is, the Lord conſtituted it to be a *good day* for man; that therein he might ſpecialy and eminently convey bleſſings ſpiritual and eternal upon poor man. For time it ſelf *abſtractedly* taken cannot be capable of a *Bleſſing*; it is not ſenſible of good or evil: Onely *Relativly* is it ſaid to be bleſſed, becauſe man is bleſſed in it; and this day is created and ſeparated purpoſely by the Lord, for conveying therein moſt excellent good, to the ſons of Adam. The Sabbath then is a *Bleſſed day*, for bleſſing man, which is made proper and peculiar to it by the Creators decree. For of no day but this is it ſaid that God ſo ſignaly bleſſed it. O that men did but know their bleſſednes in the due obſervation of it. Gen. 2: 3. Iſay. 56: 2.

Aph. VI.

This ſame ſeventh dayes Sabbath ſo made and bleſſed, the Lord God ſanctified alſo: That is, ſet it apart for himſelf, and put his name upon it; ſo that it was known among and above all other dayes, to be the *Holy day* of the Lord. Now we know *time* is as little capable of *Holines*, as it is of *bleſſing*: Needs then muſt it be *relativly Holy*; both in reſpect of God who hath ſelected it for the glorifying of his name by ſolemne Gen. 2. 3. Iſay. 58: 13.

lemne Worship therein; and of men, that God might ſanctify them in their attendance thereupon. This is not expreſſed exclusively to the actings of Gods free grace in ſanctifying ſouls at other times, when and where it pleaſeth him; but it eminently hold's out Gods goodnes in making and ſanctifying a day for giving out *Holines* ſolemnly to his creatures, taking up their reſt in him, and keeping neereſt communion with him. O what beauties of Holines might ſouls attain unto, by a due regard of this holy day calling it their delight, and honoring the Lord of Sabbath in it.

Aph. VII.

Gods holy Sabbath, and a Godlike Man were by the Divine wisdom and goodnes in Creation meetly fitted together. Rectitude and Innocency of Heart and ſtate was fitteſt to judge of, and manage rightly ſuch an Holy day of the Lord: So the *Holy one* foreſaw and ordered, that *ſuch a man* might be bleſſed in *ſuch a day*. Why he did not reach the bleſſing of the day, his own proclivity (being left to the fredom of his will) to treat & parly with that old ſerpent by his wife, & their ſinful yeelding to tranſgreſs Gods Covenant was the juſt cauſe: So that *ſin* and *Sabbath* could never agree to bring about Gods bleſſing upon man. Upon this account of mans falling short of it, a rational conjecture is that men ſinned and fell on the firſt Sabbath: Which that Scripture of the Pſalmiſt read according to the letter

letter speak's out, *Adam in honor, lodged not a night, be was made like, according as the beasts perish*, or *are cut of*; This text indeed by many is rendred of man indefinitly, wherein it hath an analogical truth, to note the shortnes of injoiments by vain glorious men: yet where the name may be *personal* as of the first man and the *letter true* noting his condition, and the *reason* of the context very *plain* to argue from the slipperines of his condition, to the like lubricity for the fall of others his sinful seed; no reason will explode so natural a Translation. Notwithstanding the good Lord who had from Eternity purposed to recover man from his fall, by the *Promised Seed of the woman* resolved also to continue this seventh blessed portion of time for the blessing of man in the *Restitution* of him: As will appear in the progresse from time to time. Thus much yet from the whole is considerable, that by how much men are *most like to God*, by so much are they the *fittest discerners* of the *Rest* & *Blesednes carried* in Gods *Sabbath* to judge of it, & by sanctifying it to improve it to the higheſt advantage: & then no mervail that men Apostat from God and unlike unto him do so much distaste it as a burdensom time. Holy souls are the best Friends to *Gods holy day*, and that to them: Others speak evil of that, which they know not. *Ps. 49. 12.*

Aph. VIII.

Gods action in resting, blessing and sanctifying his seventh dayes Sabbath is mans instruction to give

Exod. 20:9 *him a suitable return of duty thereunto.* Moses doth so interpret it when in his Legislation from God to Israel he presseth thus the observation of Gods time: The *Lord did his work in six dayes*, therefore *six dayes shalt thou labour*; *Jehovah rested on the seventh day*, and sanctified it, therefore, *remember thou to sanctify the Sabbath-day.* Were it not, that God did thereby insinuat such dutyes from his actions, Moses could never rationally so argue with Israel, nor with any people to bring them in obedience to the Law of the Sabbath. I conclude therefore from the whole;

1. That God requires from man *Rest* for *Rest*, that is *Mans cessation*, not onely from *Sin* (which is every dayes work) but from all other *thoughts*, * *words & work* of his *own*, though at other times lawful, and his taking up a spiritual *acquiescence* or *Rest* of Delight in God through all duties peculiar to that day.

2. That man must inquire after the *Sabbath blessing* to attain unto it, & return to God *blessing* for *blessing*, It is not onely a good thing, but very due to give thanks eminently to *Jehova* on his *Sabbath*, and to declare his loving kindnes from morning unto night: Gods *Blessing* draweth out *blessing* from man, and by mans *blessing* of God * cometh greater *blessing* on himself from the Lord. *Blessed* is he, who is *most* in *blessing* God.

Psal. 92 v. 1: 2, 3.

3. Gods work of *sanctifying* his Sabbath for man, ingageth him therein to seek the *beauties of Holines*, offered by God, and in the strength of *that Holines* to *sanctify the name* of *Jehova their God* in all the holy Worship of him *Blessed is the* * *Man that doth thus*, who *keepeth* Gods *Sabbath*

Isai. 56: 2.

from

rom polluting it, & calleth it his delight: He hall grow up to the beauties of holines; yea hall ſtill bring forth fruit in old Age; He ſhall be fat and green, or flouriſhing in grace? Pſa. 92:13. All theſe things are evident Truths concerning Gods Sabbath as to its Inſtitution in the very forming of Nature. So that he that call's in queſtion the ſtated being of the ſeventh day created with the other ſix, & ſanctifyed of God onely for his holy Ends, muſt alſo queſtion all the other ſix portions of time and their concreated uſes, whether they be natural and permanent or not: which Reaſon will not dare to do, becauſe ſenſe doth plainly demonſtrat it even their exiſtence unto this day.

Yet concerning this natural Sabbath, there abide ſome ſcruples to be cleared: which we ſhall labour to remove in anſwer to two queres:

I. *Whether Adam after his fall, and ſo the Fathers after him to Moſes did keep this Sabbath?* Queſt. 1.

II. *Why Moſes in his hiſtory of them is ſilent of any obſervation of the Sabbath by them, until his own time?* Queſt. 2.

To ſatisfy about the firſt, I ſhall preſume ſomthings as to be granted. and thence ſhall ſafely conclude an anſwear to it, in particulars concerned therein. Anſ. 1.

1. This is taken for granted, none can deny it. *That, the ſeventh day or portion of time continued in its being and exiſtence from Adam to Moſes*: For it is ſo permanent unto this day; the courſe of day and night continuing declare this.

2. *This seventh day was known to Adam from the beginning to be Gods Sabbath* or *day of spiritual rest*: Which doubtles he did not forget, neither could he be ignorant of after his fall: that took not away the memory either of Gods Covenant of life unto him, or the blessing of the Sabbath given him; but he had now time to think upon the losse of all with grief.

3. It is safely presumed, *That Adam buried not in silence that Sabbath, which was revealed to him, but did make it known to Cain and Abel; as well as other Traditions about Sacrifice and the Worship of God.* This, their practise also, did make good; if that literal reading and the natural sense of it may prevail, which some urge; Gen. 4: 3. That whereas it is rendred usualy, *In processe of time* Cain and Abel brought their offerings, &c. Our Translatours in the margin vary to the letter, *at the end of dayes*; now if dayes also be taken literaly, the end or last of dayes must be the *Sabbath*, which was the seventh, the Last created, wherein they offered sacrifice, and worshiped God: Whether this sense be allowed or not; they could not be ignorant of the seventh day, in its weekly return; nor of the name or use of it having received doubtles the intire doctrin of true Religion unto God from their Father Adam.

4. *As that seventh day or natural portion of time did continue in its existence from Adam to Moses; so doubtles did it in the name given as proper to it by God.* Which was *his Sabbath.* None can more scruple this to be called the seventh day, then the precedent to be stiled, the first, second, third

&c,

&c. neither can it be justly doubted; but that they who knew it to be the *seventh day*, did also acknowledge it to be the *Sabbath*, for these became Synonomous in the Church then, seventh, and *Sabbath* to note the same day. Adam knew it so, & however that as wel as other institutions of God, might grow in time to be obliterated in the Apostat line of Cain; yet to *Seth* & the line of the Church from him, it cannot reasonably be doubted, to be delivered from Adam all the dayes he lived: and thence to *Noah*, and from him to *Shem*, and in his line to *Abraham*, *Izaac*, and *Jacob*, &c. and so continued in the memory of their seed to Moses. Which appear's undeniably in this, that Moses spake of the Sabbath as a known day to Israel, before the giving of the Law unto them; for thus he spake before that time, *to morrow is the Rest of the holy Sabbath to the Lord*: This they knew, not as newly created, but as delivered down from their Fathers. Exo. 16: 23.

5. *Those holy Patriarchs*, as they knew that seventh day to be an holy Rest unto Jehova, it is to be perfumed, *that they knew also, it was their duty to observe it*, and if so; *It is most unjust, as well as uncharitabl to judg that those holy men of God should generally and continually for so many thousand yeers neglect such a known duty*, as the sanctifying of his Sabbash, instituted by Jehova, and so worthy of him. About 2510 Yeers

6. Adde to all this Gods Testimony to many of them: As of *Enoch* that he *walked with God*, *and pleased* him: of *Noach*, that *he was a just man upright* or *perfect* in his *generation*: And of *Abraham* Gen. 5: 22. Hebr. 11. Gen. 6: 9.

Gen. 15:6 2 Chr. 20:7 Isai. 41: 7.

ham, that he was *reputed righteous* with God; and accounted *Gods friend*; and so of other; that these should live in the constant neglect of the *known Sabbath* duty, is incredible with serious souls that fear the Lord; However men disaffected to Gods Sabbath make many cavils against it.

These being premised and justly presumed upon so much Revelation of the particulars forenamed, I conclude an Answer unto the first quest. thus, *the Fathers from Adam to Moses did surely observe and sanctify the natural seventh dayes Sabbath unto Iehovah*; what ever obscurity may be pretended in this matter.

Anſ. II. 2. As to the second scruple, *Why then should Moses be so silent of it in writing of their lives*, I do thus reply.

1. It is without all controversy, that Moses in the very Front of his History writeth of the *creation* of this seventh *Part of time*, and that God did institute it as a *blessed* and *holy day of Rest* for man to sanctify it unto Jehovah. And having expressed it in such full characters as delivered to Adam for his following seed; was it not enough to evidence that the Sabbath was put into being for after time? And can it be supposed, that holy men of God should so slight such an ordinance of God, so made known to them? Nay doth not the Tradition of it to them suppose equaly, that they did receive and keep it? Or if not, doth it not convince them of transgression? For which I think, none of the Objecters will be their Accusers.

2. It is most irrational in matter of fact to argue,

argue, *A non scripto, ad non factum*, to say, It is *not written* by Moses, that the fathers kept the Sabbath, therefore it was not done, or that they did not keep it to the Lord for above 2500 Yeers; yet this must be the argumentation against the Patriarchs not keeping the Sabbath: Many other things were acted by them, which the light of nature and reason will evince to have bin done by them, and yet they are not written. Such mad arguing is it of them, who will not beleeve Christ and his Apostles to have acted several things in the Church because they are not written, though strongest reason evinceth that they were done. This Argument therefore will not get place of credit, with wise & understanding Christians. Those holy Men were exact walkers with God, and obedient to all Gods commandments, although all their steps and actings are not recorded in Scripture. It is enough that their general conversation with God is written; for each particular is implied in the universal; where it is recorded, that any were perfect and walked with God, there is it implied, that they observed his Sabbath.

3. Lastly this Quæstion may be poised by another thus; why did not the God of Truth give out his whole will revealed plainly and intirely in the Scripture so, that in all things he might prevent all doubts, scruples and cavils to be made in any point of truth? Without all controversy he was able to do this, not to leave the least occasion to men for mistakes: But this he hath not done: and would not do; for his great ends known to himself: Atheists and scepticks

and Sophisters may cavil, but their errours and deceits will be laid at their own doors. God will be acquitted before men and Angels at the great day. For 1. He hath given the written Revelation of his will unto salvation, sufficiently plain and evident for faith to receive and make honest Hearts obedient to the same in love; as, what can be plainer that this, *Remember the Sabbath day to sanctify it*; and yet how many disputers have risen up to raze this out of the moral law; or what can be more perspicuously written, than this, that *Jesus Christ is God Blessed for ever* the *True God* that *God redeemed his Church by his own blood*; and yet multitudes of deceivers are stirred up by Sathan to deny Jesus to be God; which he himself was forced to confesse. Is God, or his Revelation the cause of such mistakes?

2. It is as true, that God hath left some other expressions darker; that unbeleeving and perverse Spirits might take occasion at them, and stumble, and fall; because they love not the truth.

It is among Gods secrets, into which we may not rashly pry, that he should set his Son manifested in the flesh, for the fall as well as for the rise of many in Israel, and yet it is most certain that none did fall by him, but such as were offended at him, and would not beleeve in him, by reason of his appearing in the form of a servant and his suffering on the crosse, which was their stumbling block; & yet was it the price of mans redemption, and the onely means of reconciling sinners unto God. As it was about this essential

Luk. 2: 34.

word

word of the Father, ſo is it in his written word alſo which is but an interpretation of that: How many are offended at the doctrin of the croſſe and ſelf denial; at the juſtification of ſinners by Righteouſnes, not of their own, but of Chriſt Jeſus the Mediator imputed to them? Is it not juſt with God that they ſhould ſtumble, and fall upon this ſtone until it fall upon them again and grind them to powder. No otherwiſe is it with the doctrin of the Sabbath, than with the Lord of it, for notwithſtanding it have ſuch a *foundation* in nature as the ſeventh portion of time extant, and ſuch a Revelation from God declaring it to be an *holy reſt* even that which God hath made ſpiritualy to be obſerved by men: Yet how many are offended at it? And ſeek to obſcure it, by miſtaken ſcriptures, being not ſpiritualy minded toward it. Let ſuch juſtify God for his ſufficient revelation and condemn themſelves for their averſation from his holy will, otherwiſe; the judge is at the door, and will give righteous judgment on them. No reaſon is there to abuſe the ſilence of the Patriarchs obedience, to a ſinfull negelect of the holy Sabbath. Matth. 21. ver. 44.

I ſhall cloſe up this head of diſcourſe concerning the Sabbath naturall, or, as thus conſidered in the firſt framing of nature with ſome Corollaries uſefully, & rationaly iſſuing from it.

1. *Gods weekly ſeventh dayes Sabbath hath its foundation in nature*: The very time it ſelf in the ſame inſtant created made an holy reſt: Upon which account the Law declares it *moral*; and commands the day it ſelf to be ſanctifyed, in other

ther commands where duties are required, *Time* is also implied as *a necessary circumstance*; but here, as it was created a *rest* it is the *substance* of the command; & the time it self is the object of sanctification.

2. *Gods weekly Sabbath is not meerly positive, as the other ceremonial Sabbaths of the Law were.* For these were occasionaly instituted for the Jewes onely; and fixed upon some other of the six dayes, which were created for ordinary uses and were not coincident with the weekly Sabbath, but as this might fall out in the annual course, to be upon such a day of the month, it is therefore a great mistake to number this Sabbath among them, which were reckoned as a shadow of things to come; for they were meerly *positive Ceremonies*, setled by Gods prerogative, while Christ, who brought the *substantial Rest*, should come. But this Sabbath founded in nature bringeth a *Moral Rest* with it, which souls are to seek after for the present time in God, and to attain.

Coloss. 2: ver. 16, 17.

3. *Gods weekly Sabbath is evidenceable to every mans nature in every weekly seventh portion of time, & made perfectly evident by revelation, to be the holy rest of God, to every soul, who giveth it self to understand the substance and end of Gods creating such a time.* Nature it self then will reproach such men, who neglect the observation of such a Sabbath, which God made onely for the good of man, temporal and eternal. For a close to this part I shal adde this advise, which will hurt none, and may advantage the obedient ear.

1. Who

1. Who ever will find out the true and genuin Doctrine of the Sabbath let him begin at the first framing of nature and consider how *man and the Sabbath* were concreated, this will contribute much to the right understanding of it: *Man & Sabbath* must be coæval, and as they rose, so set together.

2. Let no man turn that to his eternal evil by abusing it, which God appointed to his everlasting good by rightly using it, even his Sabbath. It is possible that the best Law, made to give life, by unbeleef and disobedience may turn to the death of souls. Blessed then shall they be who honour the Lord of the Sabbath, and sanctify the Sabbath of the Lord; they shall find an everlasting Sabbatism or rest unto their soul among his people.

Thus far of the Sabbath Naturally declared.

Of

Of the LEGAL SABBATH,

OR

The Sabbath considered under The Law, from Moses to Christ.

That which the Scripture revealeth of the Sabbath within the compasse of this time may be reduced to these three Heads,

1. The Revelation made of it before the Law given.
2. The discovery made in the giving of the Law about it.
3. The further pressing of it after the Law was given.

SCRIPTUE-APHORISMS

About the Sabbath, before the Law was given.

APHOR. I.

THE *seventh dayes Sabbath from the Creation was clearly made known to Israel befor the giving of the Law.* Which appear's,

1. In this, that Moses speak's of it to them as a thing known and acknowledged

ledged by them, *To morrow is the rest of the holy Sabbath unto the Lord:* As if he had said, ye know, that the morrow is the seventh day, and to be Gods holy rest. Exo. 16. 23

2. It is evident, that this was spoken by Moses to them, while Israel pitched in the wildernes of *Sin*, and abode there; which was in the second month after their departing out of the land of Ægypt; but the Law was not given until the third month when they came unto Mount Sinai: Needs then must the Sabbath be revealed to them before the giving of the Law. Exod. 16:1 Exod. 19:1

Quæst. It is hereupon questioned, how came they thus to know the Sabbath, either Moses or Israel.

Answ. To satisfy this, I shall premise that things were made known at that time in the Church three wayes; 1. By the Light of Nature. 2. By Tradition from Ages precedent. 3. By immediat divine Revelation: and these premised I conclude.

1. Moses had it not now by such extraordinary revelation; although he had many things at this time discovered that way; when God spake to him about the affairs of Israel face to face: And this appear's becaus the thing was known from the beginning, therefore could it not be newly revealed: If any long oblivion of the Sabbath had bin upon Israel in Egypt this onely can be the bringing of it again to mind in these transgressours: Neither doth any thing appear of any new work of God here to Moses; he utter's indeed; *This is that which the Lord hath said;* but not newly at this time for he

he had ſpoken to his Church longe before, the ſame thing. They had it not then by immediat Revelation newly from God.

2. By the light of nature they might have ſome help to know this; For to every mans ſenſe and reaſon the ſeventh portion of time with the uſe of it did return weekly; ſo that they could not but take knowledge of ſuch a day, and by that means be helpt to underſtand the ſpecial uſe of it, as of other dayes, as it was revealed.

3. By tradition of it from Adam, and the Church of God in ſucceding generations doubtles was this brought down unto the age of Moſes: It is unreaſonable to think that all their holy Anceſtors, ſhould be ignorant altogether and careles of it, ſeing from the beginning it was revealed: And ſo we ſuperſede any further diſquiſition about this quere.

Aph. II.

The Lord of the Sabbath by his Power had eſtabliſhed the ſeventh day, to be ſanctified as an Holy Reſt unto himſelf by his Church, before the Law was given. That is that men ſhould ceaſe from their own works therein, whereby they fought their daily bread; and give up themſelves to a ſpiritual Reſt, Acquieſcenſe or Delight in Jehova by theſe ſpecial duties of Communion with him, which he required: This is the meaning and ſcope of that expreſſion, To morrow is the *Reſt of the holy Sabbath*; that is

Exo:16:23

to

to be ſo kept, and ſanctified to Iehova. And that it was ſo injoined may thus appear.

1. Becauſe God did prohibit Iſrael to gather *Manna*, that is, their dayly bread on the Sabbath; and gave them none therein. *

2. Becauſe the Lord was very angry with them, who notwithſtanding his Prohibition, did go out to gather it, and neglected the holy *reſt* of God and ſpiritual acquieſcence in him: ſo God ſharply expoſtulats with Moſes, *How long refuſe ye to keep my Commandments and my Lawes.* Exo. 16, 28 *

3. Becauſe God was well pleaſed with theſe who were obedient and did ſanctify this day of *reſt* unto him: All theſe together prove the ful eſtablishment of the Sabbath before the giving of the law by Moſes. *

It is here queſtioned. Whether the Injunction laid upon Iſrael by Moſes, to bake and boil upon the ſixth day, did import a Prohibition of them to dreſſe their meat, which they were to eat, on the Sabbath day? Quæſt. Exo. 16, 23. Dr. O. 3. 230. Mede 3. 293.

It is the conjecture of ſome, that hereupon the Jewes were forbidden to dreſſe any meat on the Sabbath for their nourishment, but bound to dreſſe it the day before: But there is nothing in the text, that can juſtly be interpreted unto ſuch a ſence: Therefore we deny, that God laid in this place upon the Jewes, a neceſſity of dreſſing their Sabbath dayes proviſion on the ſixth foregoing; and aſſerth they had liberty even by this word, to dreſſe their dayly food neceſſary and convenient even upon the Sabbath: which we ſhall thus clear. Anſ.

1. By the literal reading, and natural interpretation of the Text; It is inferred thus; when the Israelits had gathered their double portion of *Manna* on the sixth day, they came and told Moses: Upon this report of the Princes of the congregation, he replieth thus unto them to inform the congregation of Israel: *Bake that which ye will bake, and boil that which ye will boil*, that is, of your present gatherings, for your convenient food this day: And all that doth *remain*, or *over abound*, undressed, unbaked or unboiled, lay *that up in custody for you until the morrow*, and then dresse that for your Sabbath provision: This is the plain reading, that what was left *undrest* on the sixth day, (not *uneaten*) they should keep until the morrow which was the Sabbath to be fitted for their food in that day.

2. As the letter yeelds naturaly this sense; so reason will inforce it. 1. The very words immediaty following give strength to this Interpretation, *And they left it until the morning, as Moses commanded, and it did not stink*. That is they left it unbaked, or unboiled, even raw as it was gathered: For otherwise being so preserved, it had not bin so great a wonder, to be preserved from putrifying in the ordinary course of nature. 2. No such injunction was laid upon men from the beginning, neither upon Israel afterward in the delivering of the Law: How then should it be here so injoined onely in this place? 3. It seemeth much to crosse the general end of the Sabbath concerning man; It was by God created for *Man*, that is for *mans good* both for Body and soul; as our Lord Jesus determineth, therefore

fore doubtles convenient food, wholsom for man, was never intended to be denied him for comfortable ſupport in Gods work, it not any way hindring the duties of the day: what God therefore allowed unto man; ſurely he would not deny unto Jewes. This anſwear may ſuffice as to the former queſtion; and ſilence their Cavils, who would hence preſuade Chriſtians from the Sabbath keeping under the Goſpel, upon this account, that then they muſt *Judaiſe*, and not dreſſe meat on the Sabbath: no ſuch thing was here injoined, therefore their ground-work faileth them: It is true unneceſſary encumbrance in making proviſion for the body on the Sabbath muſt be ſinful; for it counterworks the duties of the day, and put's them out of place: but for proviſion of dayly food convenient it is not forbidden, but allowed for more incouragement to declare the Sabbath-loving-kindnes of the Lord from morning unto night.

If any ſhould ſuggeſt that all this is ſpoken of the Sabbath here by way of anticipation unto the Law given afterward Chap. 20. It hath not leaſt ſhew of reaſon in it: ſeing the Sabbath muſt be notoriouſly known from beginning to that day, in the ſeventh portion of time purpoſely created for it, and was had in remembrance al alonghunto this very time. We ſhal conclude thus much from this head: As God had an high eſteem of his Sabbath from the beginning, ſo his ſpecial care was to preſerve it, in its being and uſe for his Church from Adam to Moſes: To whom he was reſolved to give it now in a Law written with his own finger, that nei-

ther the subtility, malice or power of Satan & instruments should be able to obliterat or efface it? To the consideration here of we shall in the next place proceed.

The II. Head.

APHORISMS,

About the Sabbath under the giving of the Law

IN order to declare those propositions of truth which the Law giveth coceming the *Sabbath* I shall premise some *Hypotheses* or supposed grounds, that may fitly connect the precedent, and consequent enunciations of scripture about it, and shew the continued series of Gods revelation there about.

Hypoth. I. 1. *The Law of God given at mount Sinai, both that which was written with his own finger, and that commanded to be written by Moses, was not then newly formed, but onely delivered in a new way of Iehovas voice in thunder and in writing it, and was prest upon them by new Arguments of Gods wonder-working for Israel in bringing them out of Egyptian bondage.*

This is evident; for the *Love of God* and *our Neigbour*, (which is the sum of the moral Law) with the ordinances of drawing nigh to God in Worship by blood and sacrifices was given by the Lord himself to Adam, and Noah, and Abraham, &c. and nothing substantial was new added

Gen. 4. 3, 4. Gen. 8. 20. Gen. 12. 3. Gen. 13. 18 Gen. 22, 13

added; but other circumstantial and occasional ordinances, which concerned the Jewes in the possession of their promised Inheritance onely, where then indeed by Gods command newly injoined.

2. *Those Lawes written with Gads own finger upon tables of stone were Moral, whose foundation was laid in the framing of the first Principles of nature; and concerned Israel as they were men, & not as the fleshly seed of Jacob, among which is the Law of the Sabbath of the seventh day weekly; which is no more perishable than Gods Covenant with day and night:* But the other ordinances left to the writing of Moses, according to the pattern shewed him in the Mount both ceremonial, as of other Sabbaths, of new-moons, &c. And judicial, which concerned them as to their own Political Admistration, were temporary, and no longer durable, than while they dwelt in their own land. Nothing was lasting of this kind unto them, but that which was gronded upon everlasting reason. Exo. 23 19 Exo. 34. 17 Gal. 3. 19.

2. *This Law was now added in writting, to Gods former revelation of his Covenant, to be a known standing Rule, both to prevent transgression, that men might not sin; and to reform irregularities, if they should turn aside from the right way of the Lord.* Or all Tradition had failed and might fail more. The written Law of the Sabbath among the rest is the Churches statute.

4. *All the Revelation of Gods will from Adams fall & in the giving of the Law written as to the substance and matter of it, consisting of promises and commands is the Covenant of grace;* However as to the form of Gen. 3. 15. Joh. 1. 46. Heb. 8. 13.

dispensation by Christ, the Apostle stileth that
Heb. 9. 15, 16. by *Moses* the *first*, and this by *Christ the second Testament*, or Covenant. Now the Testament of life from God is but one, but the Tradition of it by Moses with the ratification of the blood of
Heb. 9. 11, 12, 16. beasts was meerly typical and weak: And the Administration of it by Christ was real and powerful, ratifying the Testament by his own blood, or the death of the Testatour. So the
* the Law of the Sabbath coming within the compasse of this Covenant, must be of Evangelical consideration: And the line of it is firmly and harmonicaly drawn from the beginning by the wisdom of God, unto the giving of the Law, and from thence to the promulgation of the Gospel by the Son of God; neither of these contradicting the other, but each confirming other, and all together sweetly consummating the Sabbath. These being premised, about the Fathers will in the demonstration of it we shall now consider those dictats concerning his Sabbath, which the Lord in his Law written with his own finger hath given to us.

APHORISM I.

Exo. 20. 8. Deut. 5. 12. *Iehovah in the written letter of the Law concerning the Sabbaths sanctification, committed it to the Memory of Man: Remember the Sabbath day, &c.*
* This is expresse, and above any doubting: Now remembrance is of things past, which were preexistent, and known before; sense is of things present, knowledge of things newly, and never

never before revealed; but these are not at first received by memory: There was therefore a *preexistence* of the *Sabbath* before the Law; and a foreknowledge of the duty for sanctifying the same, before this time; otherwise Israel could not now remember it. This is the proper sense and force of this notion, *Remember*, where so ever it is used. Eccles. 12: ver. 1. Isai. 46: ver. 1, 2. *

Aph. II.

In this fourth Law written with Gods finger, the very space of the seventh day containing 24 hours is the subject matter it self of this Command. Remember the *Sabbath day*: This truth is of great moment to be considered: For in other Lawes, wherein duties are commanded, *Time* is but a necessary circumstance implied, as *Place* also, for performing of the same; but here the main object of the duty required is the very *day* or *time* it self. In the other acception, *Time* is alterable as a circumstance annexed to the duty, when ever that is done; but in this case, *Time* is fixt; and the duty depend's on this, not this on the duty. This hath not bin rightly weighed, by such as look upon *time* onely as a circumstance here and elsewhere, and therefore have conjectured the Sabbath to be changeable by the Church, to what day soever they shall appoint for the solemne Worship of God. But it is certaine the Worship is here annexed by God unto the day, which none can alter but himself. This is Exod. 20: 8 Deut. 5: 12.

the substance of this Law formaly and directly commanded.

Aph. III.

* *God in giving this fourth Command, doth not speak of the seventh dayes Sabbath as newly to be setled, but repeat's it, as established already*; So that Moses could not speak of it, Gen. 2. by way of anticipation, now that God doth so onely remind the seventh day Sabbath here as at first creared, is as clear as that he so makes mention of the other six dayes then put into being at the beginning of time; which no man in his wits will say are here spoken of as newly made when it is written, in six dayes the Lord made the Heavens and the Earth; and then as little reason there to assert, that the Sabbath was now newly made, when it is recorded, that the Lord rested the seventh day, and blessed the Sabbath and hallowed it: For all this was done from the beginning; neither did God intend with his own finger to write a positive law for a Ceremonial Sabbath in this place.

Aph. IIII.

The Lord in this law hath established his Sabbath to be kept and sanctified, not because it was the seventh day from the creation, but he established that seventh day, because, for that time, and so long as it pleased God to continue that day, it was the Sabbath made by himself so it is written, *Remember the Sabbath day, the Lord blessed the Sabbath day,*

* Gen. 2, 2.

day, not the seventh as that seventh, but the *Sabbath*, or Gods Rest as the *Sabbath*. So that when God should change his Sabbath from one seventh to another; the law stands in force, that Gods Sabbath must be kept and sanctified. This is to be duly considered, for we shall have use of it, about the change of the day for the Sabbath under the Gospel. Every seventh day which God did and would make his rest is, by vertue of this law to be kept and sanctified (when once Gods mind was revealed) as his Sabbath.

Aph. V.

In this Law God establisheth one Sabbath only in a week unto men to be observed and sanctified. To assert two Sabbaths in a week to be kept, is to violate this Law of God: The individuation of the weekly Sabbath is the main scope of this command. It is true, that God by Moses did institute for the Church of the Jewes many other Sabbaths; as in *New-Moons*, *Passeover*, *Day of atonement*, *Feast of Tabernacles*, &c. But for man as man he made onely one weekly day of rest which is concerned in this Law.

Aph. VI.

This law from God injoineth his seventh day wholy or intirely to be set apart for him; as he allowet six whole dayes unto man for his own honest imploinent. Now in thelethe day is appointed for labour unto

Pl.104:23. man, and the night for natural rest: and so no lesse doth God all of the day-part of his *Sabbath* to be spent in his work and the night for the creatures refreshing; the Law doth not defalcat, not cut the Sabbath in halves, not leave it to mans caruing.

APH. VII.

This Law of God about his Sabbath, as it is just and holy, and good for man, so is it Spiritual: and so agreeing in all properties with the whole moral Law of God. That it is a just Law to spend the seventh part of our time weekly in solemne atendance on God, when he requireth it, cannot be denied: That it is Holy the very burden of the duty of sanctifying it, doth clear: and that it is good for man, is evident from Gods scope therein to blesse Man in soul and Body, with temporal, and eternal blessings; while he is obedient to Gods command thereabout. No lesse is this Law spiritual issuing from the Spirit of love, commanding spiritual duties, reaching to the very spirit of man within him, and leading man to an onely spiritual end, which is to take up his Rest acquiescence and Delight in God. Grosse then and carnal, and corruptly Jewish are those conceits, as if nothing should be here commanded, but a cessation from labour, and a vacancie to carnal pleasure, when a little bodily exercise is past over unto God. The Father of spirits intended, in this Law, spiritual converse with his creatures and that their heart, souls and spirits should

Rom. 7: v. 12, 14.

Isai. 58. v. 13, 14.

maintet

maintain holy communion with him unceſſantly, and without wearines; Gods Sabbath is Spiritual, ſo muſt the obſervers of it be.

APH. VIII.

Jehova in this Law eſtabliſheth a Spiritual reſt for man to take up in him, as he had reſted himſelf from his ſix dayes work. *Reſt* is the very real nature of the *Sabbath: But* this *ſpiritual* as becoms *God a ſpirit*: A laſie ſleeping or trilling away the *Sabbath* in carnal pleaſure, is a ſpurning at the Sabbath, a miſerable *reſt*, which will end in everlaſting torments. *Reſt* in the very notion of it carrieth ſweetnes, eſpecialy to weary creatures; but ſpiritual reſt the ſweeteſt refreshing of all to ſouls wearied with tumbling in the world, herein God would have mans thoughts diſcharged of cares, and vacant now unto himſelf, taking in the fulnes of good in them; what a *reſt* would this be from vexatious diſtractions? Here he would have divided wills and affections, which have bin diſturbed by various luſtings after lower things, to return weekly and ſolemnly to take up their ſweeteſt *reſt* in God. Here alſo would the Lord have ſenſes & members called off from their toil and trouble in daily labour, about the affairs of this world, and ſweetly repoſe themſelves the ſeventh portion of their weekly time, in him. What *reſt* would be like to this what an Heaven would it be on Earth yea and an earneſt of the *eternal Reſt*, remaining for Gods people? God himſelf is their *Reſt*. Pſa. 116:7.

APH.

Aph. VIIII.

The weekly Sabbath by this Law of God is declared and established to before ever the Lords holy day, to be sanctified by man, as he therein is sanctified by God. Upon this account the Prophet stileth it *Holines to Iehova* or his *holy day*; and in the Law is it expressely injoined, Remember the Sabbath
Exod. 20, 8 day to *sanctify it*, God had from the beginning sanctified it, that is created it singly and set it a part purposely to sanctify man eminently therein; whereby also he obliged man thereupon to sanctify it, and the Lord of it. This duty of man now expressely in the Law is injoined on him; and
Isa. 58:13. doth consist in these two heads, 1. In a carefulnes not to pollute it, by doing any of our own works prohibited therein; which by the Prophet is expressed, in turning away the foot from the Sabbath, that is, from spurning at it; and this is paraphrased by not doing our own ways, nor finding our own pleasure, nor speaking our own words: Herein is the negative sanctification of the Sabbath. 2. Affirmatively it consists, as the same Prophet interprets. 1. In calling the *Sabbath our Delight* that is in a real account of it to be such, and using it as such; both in desiring it while it is coming and rejoicing in it when it is come upon us as a good and joyful day. 2. In calling it the *holy of the Lord*, that is by faith apprehending it, so to be his holy Institution, and so set it a part from all other time to sanctify it. 3. In calling it *Honorable* or a *glorious* day, a portion

portion of time honoured with the Name of Gods ſtampt upon it, as the day of dayes: And ſo accounting and uſing it. 4. In honoring Jehova herein by declaring his Holines and his goodnes in his Sabbath, ſetting forth this his praiſe from morning unto night. This God hath ſet in his Law, not to be repealed by man, as due to his ſanctification of it.

Aph. X.

In this Law the Lord declareth his Sabbath to be a bleſſed day, from God to man and injoineth it to be a day of bleſsing from man to God. He bleſſed and ſanctified it to us, that we might ſanctify it, and bleſſe him in it: Not in the ſame way of returning unto him; for that is impoſſible; but in a like as ſutable to the condition of bleſſed, and ſanctified creatures. God ſanctifieth us on his Sabbath by infuſing Holines into us, and hath conſecrateth that time for it; but we are ſaid to ſanctify or glorify God by declaring his *Holines*, how glorious it is; this is as much as the created, nature of *Seraphims* could do to cry *Holy, Holy, Holy*, is Jehova: And ſo we ſanctify his Sabbath by ſetting it apart & ſounding Gods praiſes therein. Again, God bleſſeth his Sabbath for us, by beſtowing real good things grace and mercy on our bodies and ſouls: but our bleſſing of him is onely by confeſſing and exalting the moſt bleſſed God, holy and bleſſed are they who do it.

Exo. 15. 11
Iſai. 6. 3.

Pſal. 4.

Aph.

Aph XI.

The Law of Gods Sabbath in setting down his Resting his blessing and his sanctifying this day as a Rule and example unto man requireth due proportion in Mans resting, blessing and sanctifying him on his holy day. Gods cessation and working are therefore here expressed both as the *cause* & reason of this law, & as *a Pattern* & *example* of his creatures duty, to proportion the same. *Proportion* I say not equal *operation* this is not in the power of creatures, nor is it expected from them; but a *Rule* or line it is directing men unto the following of God in duty according to their *measure*. So are we required, to be *holy* as *God* is *holy* and *perfect* as our *heavenly Father is perfect*; not according to his measure, which is impossible; but the measure given to the sons of men. In short we may take the meaning more distinctly; thus.

1 Per. 1: 15 Matt. 5: 48.

We must bear proportion with God, in the *Reality* of our duty, that as God did truly or realy make this day *a Rest* for man, and did *truly blesse* it and *sanctify* it, realy to blesse man therein: so should we realy and in truth seek that rest in the Sabbath for our souls which God made for them; and make out after that blessing and holines, which the Lord therein giveth out to men: yea and so sincerely and truly keep the Sabbath as a Rest to God, blessing and sanctifying his name therein.

2. We must indeavour to keep proportion equaly, with the *Law* of God in the letter, and true import of it. As none of his commands are grievous

grievous, so neither is this: Through Christ the Lord of the Sabbath strengthning, it is no hard work to keep a spiritual Sabbath joifully unto God. However irksom it may be to sinful flesh: This is our duty to be proportioned unto the Law of God, and make out through grace to a full conformity thereunto. 1 Joh. 5:3. Phil. 4:13.

3. In our obedience to this and all other lawes of God we must keep proportion with the end of them which is everlasting Life and Rest; and therefore our work is, so to sanctify the Sabbath as to reach it; so to run as to obtain: Grace therefore hath appeared to inable souls to finish their course in this duty, as in all others commanded of God. The Lord work's thoroughly to give *Rest*, so must we in our state and measure to receive it, so he doth in blessing and sanctifying; and so must we in seeking blessednes and holines of him in his day; and in keeping an holy Rest to him blessing and sanctifying his name. It is bad, fainting or falling short either of his grace to us or of our duty to him on his Sabbath. Blessed are they who persist in sanctifying his day, and delight themselves in Jehova to honour him therein. He will feed them with the heritage of Jacob their Father; for his mouth hath spoken it. 1 Cor. 9:24 * Isa 58:14

Aph. XII.

The Law of Sabbath, as wel as others Moral, which concern all men, is given by God individualy to every single person by it self, of all Sexes, Relations and

and conditions, who are Capable of Receiving it. Remember *thou, & thou, & thou, & thou Father, thou Mother, thou Son, thou Daughter, thou Master, thou Servant, thou Man, thou Woman,* &c. so that each person is singly bound unto obedience to Gods Law for himself; so that if other will not sanctify the Sabbath, that is no excuse to another person; The work must be done by every one alone; though there be neither *Church* nor *family Communion* to be injoyed. As every one shall bear his own doom receive his own reward, so must he do his own duty. John sanctifieth the Lords Day in the spirit, when he was exiled alone in Patmos, separated from Congregations, and Christian Communion. *Personal sanctification* of Gods Sabbath, would make assembly sanctification much more beautiful: but the neglect of it leaveth every man sinful.

Num. 15 v. 23, 26.

Rev. 1, 10.

Aph. XIII.

God in his Sabbath law injoineth upon all Governours Civil, Ecclesiastical, & Domesticall a double charge for keeping his Sabbath, the one personal for themselves to sanctify in their own persons, and the other ministerial unto all under their charge, to see, so much as in them lyeth that they respect & duty keep Gods Sabbath also. The command is expresse in this speaking unto the notion of a Father; In it thou shalt do no manner of work thou nor thy son, thy daughter, thy manservant, nor thy maidservant, nor thy stranger, that is within thy gates; that is plainly, none under their power.

Of

Of this was Nehemiah a memorable Example, in contending againſt the nobles, who profaned the Sabbath, and making ſtrangers outwardly obedient to the Law: Upon which account comfortably he deſired to be remembred of his God, and to obtain the greatnes of his mercy. It were good that all ſorts of Rulers, would thus mind Gods Sabbath, that they alſo may obtain the ſame mercy in the day of their account. Nehem. 13, 17, 22.

Aph. XIIII.

The Sabbath Law given to prohibit beaſts labouring, is directed onely to man, not to uſe them, as the inſtruments of their ſin againſt God on his holy day. It is the reproach of profane ſcoffers, who are apt to jeer Gods law, as if given to beaſts: They are not to be numbred among men: It is true, that Iehova regardeth all his Creatures; and is the Saviour both of man and beaſt; but his law is given onely to man, who being ſet up by God is his *Vice-Roy* over the works of his hands, as bound to give an account of creatures ſubjected to him; and uſe them onely to ſerve his ſupreme Lord, not abuſe them to his dishonour. Subſervient labour of beaſts then unto the glorifying of God by man, is not here prohibited. Sweet is that ſubordination, when beaſts ſerve men, that they may more chearfully ſerve their God, and when they do ſo. Pſal. 36: 6.

Aph. XV.

Iehova in this law, as he mainly establisheth the seventh portion of time for his Sabbath, so consequently and expressely doth dispose and order all other time of man to be spent in works and duties suitable to God, and profitable unto men. This is expresse: *Remember the Sabbath day to sanctify it*; set that apart for me, saith the Lord; and for the rest of the vveekly time created, *Six dayes shalt thou labour and do all thy work*; that is; *thy work*, vvhich I have allovved, and commanded thee; honest and good duties of the calling, vvhereunto I have appointed thee. And herein the Lord expect's *Conscience* to himself, *Diligence* as to the vvork, and *perseverance*, as to the good issue of all.

given

Quæst. But must none of the six dayes time be sanctified, or set apart for God; Is the Command exclusive of religious, holy duties in those dayes?

Answ. Surely no: But vvhatever duty to himself God may require must be performed in all those dayes; vve shall state this in these positions.

1. Every dayes work, supposed to be good and honest must be aimed at the glory of God; the spirit speak's expressely, vvhatever ye do, let it be done to the glory of God: If Gods glory must draw or drive the plough, the hand of prayer, and daily Invocation, must needs steer it. This is general duty at all times; and hinders no work.

1 Cor. 10: ver. 13.

2. Mans necessities every day are Gods voice unto

unto him to make his addresses unto Heaven, suitable unto dayly emergencies; we find accordingly recorded, that the saints of God, *Morning* and *Evening* have constantly lifted up their souls to God, somtimes three times in a day, somtimes seven times a day that they have praised, yea at midnight did some arise to praise him. Psal. 5: 3. Psa. 141:2. Dan. 6: 10. Ps. 119:164 Ps. 119: 62.

This is most eminently implied by our Lord in his directory for Prayer, when he teacheth his Disciples to pray every day for their daily bread, because they want it; neither can any give it to them, but their heavenly Father; who also can suspend it from doing them good, when they have it; and either blesse or curse it to them. Each day then calleth for some duty to God, besides the works of mans daily calling, even to prosper them. Mart. 6: 11 *

3. Somtimes Gods Providences in some extraordinary events either by afflicting or by blessing and comforting may call for extraordinary duty, for humbling, fasting, praying and praising God; All which by God are required, in his Word suteable to the various respective operations of his. He calleth to weeping and to mourning, & to fasting in the day of his afflicting visitation, &c. If God supersede the ordinary works of the six dayes, and call to extraordinary attendance on himself who dare gain say? For all time is his, and to be imploied according to his will. So far to satisfy the Quære. * Isai. 22. 12;

Aph. XVI.

The Law of the Sabbath is supreme, soveraigne, unconstru-

controlable, and unchangeable by man having the name of Iehova the first and last prefixed to it who is the Lord of it. It is all from him, through him and to him; who is man to null it and to deny to the Lord the glory of it? It will be hard for them in the issue to be found fighting against God; They do but kick against the pricks, and dash themselves against the Rocks. The frequent claim which God makes to the Sabbath, both in this Law, in the prophets, and in the Gospel to be the Lord of it, is enough to impresse awe, and reverence upon all Flesh to whom his will concerning this matter is revealed. Fear ye not me, saith the Lord? Fear ye not the Almigty Lord of the Sabbath day? O serve the Lord with fear and rejoice with trembling, and Remember to sanctify his Sabbath-day. Blessed is he that abideth in every thing of this Law to do it; but cursed he who doth it not.

Deu. 22:26

Corol. I. From all these selected truths in the Law about the Sabbath where in God disposeth of all time created, how it must be spent by man in his respective generations, I shall deduce some practical inferences.

Corol. II. 1. In this Law God implieth, *That man naturaly is forgetful of his duty in the expense of time, and especialy of Gods time on his Sabbath day*; therefore the Lord præfixeth this note, *Remember*, &c. How good is God by his Law to be Mans Remembrancer of his duty that thereby he may reach his blessing? How bad is man to be unmindfull of his Maker? O that we might remember,

ber, and shew our selves men in this great concernment toward God.

2. This Law being singly aimed at the divine sanction or establishment of the weekly Sabbath, yeeldeth this to us, *That all holy time due to God is not comprehended in this command.* This hath bin the conjecture of some, thereby to make the weekly Sabbath fall under an æquall consideration with the ceremonial Sabbaths injoined onely upon the Church of the Jewes and so to make it expire with them. But it is evident, that the former was instituted from the beginning, and the latter were appointed upon several occasions, and by several positive lawes unto Israel, so long as they inhabited the promised land. It is a strange elusion of the Moral Sabbath by such a groundles supposition, as this is. Though all those Lawes for Sabbaths written by Moses are dead and gon, and vanished at the appearance of Christ by the dissolution, which he made of them; yet that law for the weekly Sabbath written with Gods own finger stands fast for ever, so long as Man, and the Church of God do continue upon Earth; of which Christ also professeth himself to be the Lord. Corol. II.

3. From the whole, may we collect, *Great is the wisdom, power, and goodnes of God to Man in making time for him and by his Law disposing all time, how to be spent by him.* Among all the beautiful works of God, this is not the least in making mens times, and keeping mens times in his own hand. How should man have known to spend and improove his time unto eternity, had he not Corol. III.

bin taught of his God; who is wonderful in Counsel, and excellent in working? Deep are his thoughts in ordering the six dayes works for man, with the comfortable issues of them, but very deep his Counsels about his Sabbath and ordering the duties of it unto his choisest blessings: Six parts of time hath the Lord allotted unto Mans honest labours for the atchievement of earthly comforts to himself; and the seventh hath he set for mans solemne converse with and acquiescence in his God: which also is vouchsafed as an earnest to him of that Everlasting rest or Sabbatisme reserved in Heaven for him, upon his obedience.

Corol. IIII 4. *God in this Law of disposing all time to be imployed rightly for mans good, hath not left one moment of it free for man to sin therein.* O the just and good ordering of time from God! The gain of this is the gain of souls if well improoved to the salvation of them; and the losse of it, is the losse of souls, if abused to sin, and the destruction of them. There is not a moment of time which the eternal God hath permitted unto *idlenes*, which he abhorreth: He hath given indeed to man the night to rest in for inabling him unto his dayes labour; but the expense of time in doing nothing, or nothing good, God indulgeth not to any; Eze. 16: 49 nay he threatens such Idlers with Sodoms vengeance, as he did to Judah. O that those careles Sons and Daughters, who regard not *time* nor the *Lord* of it would consider this! How will that precious time rise up in judgment against them which they have profusely spent, in dressing and

and painting and powdering? Yea and that lavish it away in gaming, in attending upon the Theaters of sin, lust and wickednes, in riot gluttony, drunkennes, chambering and wantonnes, & testify to their faces, that they have despised the time given them for repentance, and have abused it unto greater sin and contempt of God? these blush not to say, let us eat, and drink and play to passe away the time: As if time had bin created, for nothing els but the iniojment of sinfull pleasure, and improovement of sin? so it falls out, that as fish is caught in an evil net, and the bird taken in the snare; so are the foolish sons of men snared in an evil time, when it falleth suddenly on them. When it is too late, then will they consider and wish, O that one day might be given them to repent in; but their day is spent away in sin; and time shall be no more, for hope of good to them: Not a day to labour more for peace, nor a Sabbath more of rest in God; but everlasting torments will be the portion of their cup, and that time shall have no end.

Eccl. 9: 12.

Thus farre of the Sabbath as established by God's Law.

The APPENDICES

Of this Sabbath-Law given by Moſes.

AS in the Tradition of the whole Law the Lord God hath added two main motives to ſupport it, and to preſſe ſouls to the obedience of it, viz. *Threatnings* and *Promiſes*, no leſſe hath he done with reſpect unto his Sabbath law: A taſte wherof it will be expedient to take from the written tradition of Moſes in theſe eminent paſſages of his given, Exod. 31: 13. 17. and Exo. 35: 2, 3. and Levit 23: 3. Levit. 26: 2, 4, 34, 35. and Num. 28: Ver. 9. 10.

Exod. 31: v. 13, 17. Ex 35: 2, 3.

1. We ſhall conſider the addition made by way of motive in thoſe paſſages. *Speak thou unto the Children of Iſrael, verily my Sabbaths ye ſhall keep*, &c. And again, *ye ſhall kindle no fire*, &c.

In theſe Texts theſe Quæres would be ſatisfied to clear the ſenſe.

Quæſt. I. Anſw. I.

1. Where and when were theſe delivered.

1. This addition was not given to Moſes, when and where the moral law in the ten words was ſpoken by God. For then Moſes ſtood as Mediatour between God and Iſrael toward the lower part of the Mount Sinai, where the people ſpake to him to interceed for them.

Ex 19: 25. Exod. 20: v. 19, 20. 21

Exod 24: ver. 15, 16, 17, 18.

2. This whole was delivered by God to Moſes when he went up to the top of the mountain, and entred

entred within the cloud; where he ſtaid 40 dayes and 40 nights; and where God gave him the pattern of the Tabernacle; and the lawes concerning the externals of his Worſhip: At this time and in this place was this paſſage added.

2. It will be inquired in theſe appendent injunctions, who is *the ſubject* to whom they are directed by God? Whether Iſrael in ſpecial, or Man in general? Quæſt. II.

1. It is evident that God here commands Moſes to ſpeak unto *the Children of Iſrael*, to whom he was to give orders alſo for building the Tabernacle at the ſame time, ſo that ſomething here was peculiar unto them, for the ſtanding of that firſt Tabernacle and the ordinances of the ſame. Anſw. Ex. 31. 13.

2. Yet conſidering the various expreſſions of the duty injoined, as, ye ſhall obſerve my Sabbaths (in the plural) ver. 13. And again, ye ſhall obſerve my Sabbath (in the ſingular) ver. 14. and this repeated, the change of the number (however ſomtimes it may make no difference in the matter ſpoken of) yet here it note's two ſorts of Sabbaths, both thoſe that were injoined in their Feſtivals annexed to the Tabernacle; and the weekly Sabbath, ſingularly expreſſed, which was created in the beginning: whence we muſt return; that both theſe kinds of Sabbath were injoined unto Iſrael to obſerve, but onely the weekly Sabbath, which is ſingular, and eminently the Sabbath, is given to man as man to be obſerved. The plural Sabbaths were Coætaneous with the Tabernacle and be-

longing to the Children of Israel in their generations; but the singular Sabbath is Coætaneous with man; and so given to them as men: No other Sabbath then but this is imposed now upon the sons of men

Quæst. III. Ex. 35: 3. 3. What meaneth that prohibition added, *ye shall kindle no fire in your habitations on the Sabbath day*? Is it absolute and universal?

Answ. Surely no, but special and conditional: For kindling of fire was of a double use. 1. For necessaries and conveniencies of mans life, which the Lord Christ allowed; as tending to the outward good of man. 2. For mans servile imploiments as to follow the works of his calling; and this is it alone that is here prohibited: And lest any should prætend, that they did kindle fire for Tabernacle work, the Lord prævents them by this charge to Moses, as if he had said, I will have my Sabbath to be of so great an account, that no fire shall be made for servil work on it; no not for that holy work about my Tabernacle. Nevertheles he forbids not in this any fire to be made for necessary uses to the comfort of the life of man: For this cometh under those works of mercy which he Lord maketh sweetly consistent with the due observation of his Sabbath.

Quæst. 4. Ex. 31: 17. 4. What is meant by that use and scope whereunto the observation of the Sabbath is aimed, in these words. *It shall be a signe betweene me and you, throughout your generations, that ye may know that I am Iehovah*, who sanctify you? Ver. 13. and 17. Doth this concern Israel onely, or all men to whom the Sabbath is given; And where

whereof is this a ſigne between them?

To return diſtinctly unto this we muſt remind, That *Sabbaths* ſpoken of with reſpect to Iſrael are either *Ceremonial* or *moral*; Both theſe in the obſervation of them may reſpectively have the uſe of a ſigne or token between God and men, and that of their peculiar adoption & relation to him. We may give the anſwear more diſtinctly in theſe propoſitions. Anſw.

1. The *end* of Sabbath obſervation expreſſed, is here twofold, 1. *Medius* which was to be a ſigne between God and the obſervers. 2. Ultimat, vvhich is to knovv Iehova to be their Sanctifier. *

2. That the due obſervation of the Ceremoniall Sabbaths by Iſrael vvas a Ceremonial ſigne of their external Adoption to God. *

3. That the virtue of this ſigne did onely concern the children of Iſrael in their generations, vvhile their Tabernacle ſtate laſted. *

4. That the true obſervation of the vveekly Sabbath founded in the Inſtitution of nature and upon the moral lavv, is a moral ſigne or token, of mans true and ſpiritual Adoption unto God through grace: no ſurer ſigne than true moral and ſpiritual obedience.

5. The vertue of this ſigne continueth to all the generations of men vvhich indeed is the beſt of all ſignes concerning mans relation to God.

6. The meaning of the laſt end of Sabbath-keeping expreſt, is thereby to come to the experimental knowledge of Iehovah to be the ſanctifier of their ſouls, that they may exert or put forth the holines received to ſanctify and glorify the *

name

name of God not onely on his Sabbath but in the whole course of their being.

Quæst. V. 5. Further quærees of importance in these passages annexed by Moses are about the Pænalty, which God commands to be inflicted, upon the Exod. 31: 14, 15. Sabbath breaker, *He shall be cut off from among his people*: *He shall surely be put to death*: *Whosoever* Exo. 25: 2. *doth work therein shall be put to death.* The sentence being so positive, and indefinit, it is quæstioned;

Quæst. I. 1. Whom this Pænalty concerned? 2. In what
Quæst. II. cases of breach of the Sabbath it was to be exe-
Quæst. III. cuted? 3. Whether it be a pænalty now in force, to be executed on Sabbath breakers in such Cases?

Answ. 1. In general I shall præmise somthing about Gods pænalties affixed unto his moral law; It is evident to the observing eye, that all his pænal lawes given to Moses are onely added to the *nine first words or Commands of God*; but none to the *tenth*, *thou shalt not Covet*: And the reason is evident; the transgressions of all former fall under mans observation in the outward carriages of sinners; therefore will God have them chastned by men, to drive folly from them, whom the promise of the Lord could not draw to love and obedience of the same.

As to the last, which concern's onely the inward thoughts and motions within man discernable to his eye alone, and not obvious unto the cognisance of men, he hath reserved unto himself to punish with eternal vengeance: Which he inflicteth also on other notorious and open Transgressours, who are incorrigible by chastnings

nings from men. Visible sins God will have avenged on earth by visible punishment however he reserves invisible sin to his invisible vengeance: They are scandalous, and stumbling blocks and snares to men: but these cannot be so, being not seen by them. This general note I have given that it may appear, Sabbath Transgressions intended here are in the first rank, and therefore subjected by Jehovah unto the *Animadversion* of man. The wisdom of God hath done this, and they will proove fools that do oppose it.

2. In special, to the other queres, about the præsent pænalty injoined upon Sabbath breaking, I shall return in order.

1. As to the subject to whom this pœnalty is aimed (whether to Israel or to all mankind) it is easily decided, by observing, that this pænalty is sentenced onely upon the defiling and breach of the seventh day weekly Sabbbath, which was created and given to *Man* as *Man*; not to *Israel* as *Israel*. It is therefore certain, that all to whom this Law is given and made known, if they transgresse this Command, they and all they and onely they are subject to this pœnalty injoined by the Lord. This also is the law of nations, they onely are subject to pœnalties of transgressing, who are subject to the lawes prohibiting such offences. Answ. I.

2. To satisfy the next *Quære* in what cases of breach of Sabbath this penalty was to be executed, I shall reply thus. Answ. II.

1. That

1. That the beſt and onely way to reſolve this, is ſeriouſly to conſider in what caſes this pænalty was actualy executed at that time, when it was injoined: And we have but one inſtance recorded, to guide us to the knowledge of it, viz. about him vvho vvas found gathering ſticks on the Sabbath day, vvho vvas brought to Moſes to be punished. In the ſtating of which caſe thoſe things are obſervable

Nu. 15: 32.

Numer. 15: ver. 30, 31.

1. That immediatly before this inſtance, the Lord expreſſely giveth this ſentence, that every ſoul ſinning againſt God præſumptuouſly, vvith an high hand, daring heaven, should be cut of from his people: This lavv being novv given againſt præſumptuous ſinners, this Sabbath breaker is brought in, as an inſtance or Example of ſuch a daring ſinner, lifting up his tongue and hand high againſt the Lord: Who is Jehovah? What is his Sabbath more than other dayes, he shal not curb me; I will do my pleaſure on this day; Let Moſes and Aaron ſay what they will. Such præſumptuous Sabbath breaking was this, now adjudged to the ſtoning of the ſinner, as the connexion of the Law vindictive upon preſumption and example of this Sabbath breaker doth rationaly evince.

2. That in this caſe alſo, though it were ſinning with ſuch an high hand; and Moſes had received the law before for putting ſuch, to death; (for the law was given him

him at Mount Sinai, but this sin was acted, after the search of the land of Canaan by Caleb and Joshuah, &c.) yet he seek's again to know the mind of the Lord about it before he did execute this præsumptuous sinner. This course also did Moses take in another case. He had received the lavv for putting blasphemers of the Lord unto death; yet vvhen that Blasphemer the Son of the Israelitish Woman vvas brought to him to be punished, he inquired of the Lord again before he would put him to death. From these considerations, this answear is clear. Exo. 31: 14 Num. 13: 3. Levit. 24: v. 10, 16.

1. That this pænalty of death was not ordinarily inflicted upon every degree of Sabbath breaking, but onely upon audacious defying of God and his Sabbath, with a blasphemous mouth reviling it with an high hand opposing it, and with a distorted foot spurning at it as vile, and trampling it under foot as dirt. *

2. That such execution was not done upon those transgressions, but upon Gods expresse word, and will revealed about it: And this is the standing rule in this mater. To the third special quære, (*whether this vindictive law be in force now under the Gospel.*) the reply is this. Answ. III.

1. That the Præceptive Law for a seventh dayes weekly Sabbath is in force, to which God hath annexed this vindictive exaction to awe men, and keep them to obedience. *

2. That

2. That the ſin of Sabbath breaking muſt be accompanied with the ſame aggravating circumſtances of præſumption and defiance of God, (as was ſtated in the firſt caſe) which is liable to this capital pœnalty.

3. The Lord Jeſus never did reverſe any præceptive moral Law of God but confirmed all, with the ſpiritual interpretation of them; ſo he ſaid and ſo he did: neither doth it appear that either by *Doctrine*, or *Authority*, that ever he interpoſed to hinder the execution of Gods pœnal ſtatutes upon tranſgreſſours of the moral Law; by thoſe who where Lawfully called of God to do the ſame. And if he did not and would not; *quære*, who beſides him hath power to take off Gods pœnalty with he laid on?

Matth. 5. v. 17, 21.

Dub. I. If his dealing with the woman taken in adulterie be urged to proove, that he would not have it punished.

Sol. I shall shortly reply, It is a meer *non ſequitur*, It followeth not at all, from Chriſt dealings in that matter.

1. Chriſt him ſelf did alvvaies diſclaim his Kingdom to be of this vvorld that is political or civil; therefore he never gave check to Cæſar, but let him have his ovvn. Neither vvould he meddle to divide inheritances vvhen he vvas appealed too. And vvhen they vvould have made him an earthly King he ſlips out of their hands. So that vve conclude he never intended to deal vvith this harlot as a civil Magiſtrat (however probably

bly at first the Phariſes provoked him ſo to do that they might inſnare him) he waveth therefore this & deals ſome other way with her and them.

2. He dealt vvith her and them here onely according to the office of his Mediatourship, & ſpiritual government over hearts, which appears in theſe two Effects upon them.

1. Upon the Phariſes that brought the Woman to him, he convinceth them to be guilty of the ſame uncleannes, whereof they accuſed her, and they ſlink away every one ſmitten in his heart and shamed, but not converted; gnashing their teeth rather that they were ſo diſcovered.

2. Upon the Woman ſet before him, he was pleaſed to work conviction unto repentance and to faith in himſelf; which done he ſend's her away pardoned in heaven, and ingaged to ſin no more. Here is nothing but the miraculous acting of power, and grace, yet in all this he ſpeak's not a tittle of diſcharging her from the penalty injoined upon Adulterers by God. This knot then is ſmoothed.

2. If it be ſuggeſted; Gods word is not now ſo clear, neither can we conſult with him as Moſes did. Dub. 11.

The anſwear ſhall be onely by inquiry. Sol.

1. Quære, is not the vindictive Law about the Sabbath, as plainly delivered to us and fully circumſtantiat as that for pænalty annexed unto murder?

2. *Quære*, whether after Christs appearance & all the word of God setled by him, we are to expect any more consultation, with the Lord, but onely by his word and spirit?

These things are left to serious thoughts: And this shall suffice for resolution to these quæstions.

These *Appendices* of Moses to the Sabbath Law being thus farre opened, I shall thence onely make these conclusions.

APHORISM I.

THe plurality of Ceremonial Sabbaths, however joined together, and mentioned in the same Scripture, with the single moral Sabbath, yet are not of the same value in themselves, or duration with it. Ceremonies and moral are vastly different. The Apostles in that decree of prohibiting *Idolatry*, *Fornication*, *things strangled*, *and blood*, make not the *eating of blood* and *Idolatry* of an æqual nature, though they mention them together; and put them under a kind of the like necessity to be avoided for a time: this appears, for Idolatry and Fornication are forbidden for ever, and not the other.

Act. 15:29.

1 Cor. 10:14

APH. II.

The Ceremonial Sabbaths were founded upon their own special Lawes occasionaly given by God at the Institution of them (and not at all upon

Exo. 12:16
Levitic. 23 ver. 7: 35.

upon the fourth command) as may appear in those at the Passeover, new moons, &c. So were they given to the Iewes onely in their generations, while their Tabernacle-Worship lasted, and while they lived in their own land: So that they were coæval, rising and falling together. Upon which account the spirit judgeth them dead and Refuse at the appearance of Christ, for of these Sabbaths onely he speaketh. Gal. 4:9, 10 Col. 2. 16, ver. 17

Aph. III.

The seventh day weekly Sabbath, as it hath its rise with nature and man himself, so is it established in Gods perpetual Covenant with man, to last while man is, and to be sanctified by him, which onely is given in Christ: the observation whereof is so dear to him, that as he incourageth thereunto by his great and precious promises, so he exact's the rebellious and præsumptuous profaning of it, with the greatest pænalties temporal and eternal.

Aph. IIII.

The due spiritual observation and sanctification of Gods weekly Sabbath founded upon his Eternal Covenant in Christ, is a Moral, certain, and Indubitable signe unto the observers of it of their perpetual Adoption unto God in Christ. The scope of Iehovah speaking to Israel herein doth import it; For the Covenant men- Ex. 31. 17

tioned was in Christ, and this not given to Israel as a particular Church, but as the Church of earth even the true Israel of God. The case of the
Isai. 56: v. 3. 4, 5. Eunuch, as proposed by him and answeared by God giveth a full testimony unto this; However that scripture be contentiously ventilated and slightly eluded by some; yet to them that seriously consider it, these Euangelical truths will appear in it.

1. That the Eunuchs complaint in the letter set's out in the spirit, the sad condition of every self condemning soul upon the account of its ovvn deadnes, and barrennes tovvard God. So he saith, *Behold, I am a dry tree:* vvere I of the stock of Abraham, I should partake of his juice and fatnes.

2. That the answear of God to the Eunuch containeth Evangelical promises to this Eunuch, upon Gospel terms: wherein.

1. The terms are these. 1, That this Eunuch *must take hold of, that is, beleeve in Gods Covenant* made in his Christ. 2. That *he must have his will set to chose all that which pleaseth God* in thought, word and deed. 3. That he must also evidence all this *by keeping his Sabbath*; however the word be plural, yet it note's here onely plurality in the same kind of Moral Sabbaths, as they return every week; and this is warranted by the same terms given afterward to the
Ver. 6. stranger, he that keepeth *the Sabbath* eminently known.

2. The

2. The promises on these terms are all Evangelical also.

1. *I will give them*, that is, him and all such self condemning souls, *in my house and within my wals a place:* Though this in the letter might refer to the Temple at Jerusalem at that time, yet hereby typically, it notes a better house than that, even the spiritual Temple of God, whereof Jesus Christ himself is the foundation and chief corner stone, on whom they should be built as living or lively stones to make up a spiritual house for God; this is a choise place indeed.

2. *I will give them a name better than of Sons, and of Daughters; I will give them an everlasting name, that shall not be cut off.* Supposing that this is intended as a Gospel comfort to such sad souls, we conclude, 1. That the name of Sons and Daughters here under-valued, were of the Jews in respect of their visible adoption to God: In whose case the Eunuch wished himself to be. 2. That the better and everlasting name promised not to be cut of is that which ariseth to beleeving souls from the spiritual and eternal adoption to the Father in the Son: And if so, this Sabbath-keeping from faith must be a sure signe of this eternal Name and relation of these souls to God. They are here so inviolably connected.

Two Additions more, explanatory to the

Command of ſanctifying the weekly Sabbath, given by Moſes, I ſhall ſomewhat inſiſt upon, and then leave his teſtimony and deſcend unto the Prophets.

I. This he add's to the Children of Iſrael, *The ſeventh Day is the Sabbath of reſt, an holy Convocation; Ye ſhall do no work therein; It is the Sabbath of the Lord in all your dwellings.* Levit. 23: 3.

II. He addes moreover thus, *On the Sabbath Day two Lambs of the firſt Year without ſpot, &c. This is the burnt offering of every Sabbath, beſide the continual burnt offering, &c.* Num. 28: 9. 10.

About theſe for the clearer underſtanding of the mind of the Spirit ſome Quæſtions will deſire a plain reſolution.

Quæſt. I. I. What is meant by this Appoſition to the Sabbath, *It is an holy Convocation?* Or, a *Convocation of Holines?*

Anſw. In short and plainly unto this, The propoſition thus framed (. *The Sabbath of reſt is an Holy convocation.*) muſt be figurative and is to be expounded by a *Metonymie of the adjunct.* The Sabbath is for an holy convocation, or aſſembly to meet on that day, for ſanctifying Gods name together; This the Lord sheweth you now by me; This hath he adjoined unto his Sabbath; That the neighbour-hood is to be called together in the Church, to the publick ſanctification

of

of his Sabbath. And *Holy* or *Holynes* is an Emphatical specifying of this convocation; noting not onely a solemn meeting commanded by the Law; and external sequestring themselves thereunto which was their legal sanctification: But the holy Lord intended that the persons assembled should be truly holy; and that in holines of truth, they should sanctify his holy name upon his holy day for holines becometh his Pſal. 93:5. Houſe for ever; then so much as now. Onely two notes are needful here:

1. That Assemblies are and may be either domestical or ecclesiastical; both are here in this scripture hinted, however the first word (*convocation*) do most properly signify the most *publick Assembly*.

2. That these Convocations or assemblings, are injoined onely, where possibly and conveniently they may be had; for such times and Cases may be, when solemne Assemblies cannot appear no nor Family Communion neither; when Gods people are driven into Corners: Such was the case of that Evangelist and Apostle John, when he was banished into Patmos. There he had neither Congregation, nor Christian Friend to keep communion with all; yet there sanctified he the Sabbath by himself, being in the spirit on the Lords day.

Quæſt. II. II. What *meaneth* that paſſage, *It is the Sabbath of the Lord in all your dwellings?*

Anſw. In anſwear to this, note. 1. The Sabbath of Jehovah is aſſerted here to be kept & ſanctified. 2. The place of ſanctifying it which *is their dwellings:* He doth not confine them, to ſanctify the Sabbath onely in their Synagogues and publick Aſſemblies, as if that were enough: But he expreſſely here injoineth them, it is the Sabbath of the Lord to be ſanctified in your houſes, and habitations reſpectively. Neither doth he limit them here, that they should ſanctify this Gods Sabbath in their houſes, which they injoyed in their own land; As expreſſely he doth about New-moon, and all Ceremonial Sabbaths; for theſe they could not obſerve out of their own land: But peremptorily, and indefinitly he chargeth them, ye muſt ſanctify this Lords day Sabbath of *Reſt*, in all your dwellings, whereſoever they shal be in any coaſts of the earth: Now this was poſſible for them to do, any where privatly in their dwellings. So the poor miſerable Jewes do obſerve their Sabbath, erroneouſly and foolishly to this day; imitating apishly the Law of God, but not realy and ſpiritualy obeying it.

Quæ. III. III. What is imported, in that injunction, *On the Sabbath day, two Lambs of the first year without ſpot ſhall be offered, &c?*

Anſw. If we conſider this injunction, as to the matter

ter of it, the offering of lambs was typical, and shadowing the oblation of the lamb of God; and he being offered, the shadow is vanished; onely now under the Gospel, is signified our offering of spiritual sacrifices by him to God. And this, look to the form and essence of sacrifice, is onely that which God requireth. But the main import here of this expresse charge of God by Moses, is the scope of it, which in plain terms is, that there must be double service, Worship and honour given to God, on his Sabbath; above what he requireth from man every other day. Iehovah hath made the day for man onely to seek communion with himself in holy duties.

Unto this might be added for confirmation, the Prophetical prædiction of Sabbath exercise in the Gospel times, which is, that the Prince, as chief in the Assembly with the people worshiping together, should upon the Sabbath day offer sixe lambs and a ram without blemish unto the Lord, &c. The meaning of which dark and typical expressions I shall attempt to open in the following positions, Ezech. 46: ver. 4, 5.

1. That it is generaly agreed among interpreters of any worth, that here the Prophet speaks of the time of the Messiahs appearance, or of the Gospel dayes, and Church-constitution.
2. This being granted it must follow, that there must be a Sabbath under the Gospel, of which mention is made in this place.
3. That other times of New-moons mentio-

ned must be such as are consistent with the Gospel; but Christ in this hath utterly abolished all legal new-moon-Sabbaths, therefore none such can be intended; but onely that holy time which Christ hath established.

4. That all these Sacrifices must be euangelical and spiritual sacrifices, as of souls, bodies, praises purged by the blood of the immaculat Lamb of God, those are onely consistent with the Gospel; and the Lambs which in Christ Jesus God accepts: the Prophets language sute's that state of worship in the times wherein he lived; but signified thereby much better sacrifice to come in and by Christ under the Gospel.

5. That under the Gospel Gods sanctified time even his Sabbath must return to the Lord a sixfold service or worship, farre above the duties of other dayes which God requireth from men. Neither let this cast any scruple, because Moses required but twofold, and the Prophet sixfold; for both carry a full measure of duty proportioned to the Sabbath: yet no inconvenience can arise from this, if it be said that Gospel-times & means may justly ingage six to two in duty above the Law. To gather up all. Both law and Gospel require of men Gods full proportion of service and worship in his Sabbath farre above the ordinary dutyes of other dayes,

These

These additional injunctions being thus opened, I shall conclude further.

Aphorism I.

It is the expreſse will of God, that both Eccleſiastical, and Domeſtical Aſſemblies be convocated for the due keeping and ſanctifying his ſeventh dayes weekly Sabbath: Church and families are ſo charged by God reſpectively. Vile then is that contradiction to God; Church Sabbath-keeping is enough, no need of it in houſes:

Dub. If any ſuggeſt, that this was ſpoken to the children of Iſrael, not to us.

Sol. It is eaſily ſolved; this charge was given onely about the weekly Sabbath, which reſpects Iſrael as men, and not as Iſrael, and ſo all for whom God made it.

Dub. And if again any object, that they were to keep the Sabbath in their dwellings, when they could not have their Church-Aſſemblies.

Sol. This is moſt falſly ſuggeſted; for it was injoined them at ſuch a time, when they had liberty of both; therefore in both places publick and privat were they bound, and ſo are we, to ſanctify the Sabbath of Reſt unto the Lord.

Aph. II.

Holines in truth, both as to the qualification of the perſons and as to their end in ſanctifying the Sabbath is the determinat will of God to man: Is it reaſonable to think of God, when he commands Iſrael;

Israel, *be ye Holy as I am Holy*, than he should intend onely external sanctification by legal vvashings, &c. no, no; the Lord every where rejects them, vvhere holines in truth is not. O vvhat pity is it, that souls should content themselves in forms of Godlines, for Sabbath-keeping, and neglect the power of Godlines and spirit of holines; God will not, cannot accept them.

Aph. IIII.

A full measure of service and worship consonant to the Divine will, God exacts and expects, from his Church and people, one by one. Double offerings saith the Law, six-fold saith the Gospel; the sum is, the full dayes work of the Sabbath performed in spirituality, and truth of holines from morning to night, is that which God requireth: and little cause hath man to grugd it, did he but consider that all the day long, God is giving in his Rest to souls, blessing and sanctifying them. Unles by unbeleef and disobedience they hinder him, and put a stop in his way.

Aph. V.

The Gospel Rule and spirit is more large, and free to God in Sabbath duties, as in all other, then the Lawes injunctions: This is not to the disparagement of Gods former discovery of himself in the Law; for it was his purpose, to give fuller revelations of his will, and greater measures of

of his ſpirit by the hand of his own ſon, than he would or did by Moſes. Himſelf therefore hath made this difference: And if ſo, God hath provided better things for us under the Goſpel, more light, more Effuſion of his ſpirit; what a ſhame is it, that we ſhould fall ſhorter, then Iſrael under the Law; in holy Sabbath keeping, and all ſpiritual duties worthy of God? This is inexcuſable. Souls under the Goſpel thus ſtreighten themſelves by unbeleef, God ſtreighten's them not, neither in word or ſpirit: His heart is inlarged to the ſons of men. Heb. 3:5, 6.

Thus farre concerning the teſtimony of Moſes about the Sabbath.

THe Method of Scripture in the next place leads us to conſider the teſtimony of ſucceeding ages from Moſes, about the Sabbath: As to the time of Joſuahs government, it cannot rationaly be doubted, but that, as he before his departure, brought Iſrael to renew their covenant with God intirely, to ſerve him according to his will, ſo he excluded not Sabbath-ſanctification, as one main duty: For if he bound them to the whole Covenant, then he muſt needs ingage them to every particular of the ſame; and then to right Sabbath-keeping.

The times of the judges grew age after age worſe and worſe; yet was not the law of the Sab-

Sabbath utterly obliterated, although shamefully neglected; as may appear by the reviving of the observation of it, in the times succeeding them: Concerning which times, because we have not expresse testimony, I shall passe them over.

The Prophets succeeding these speak aloud of Gods will about true Sabbath keeping, and that various wayes.

Psal. 92. 1. David giveth a full directory for the sanctifying of it with pressing grounds to observe it: Of which in the close of this work I may give a fuller account.

Isai. 58:13. Esai. 56: v. 13, 17. 2. Isaiah expounds the duty of Sabbath-keeping emphaticaly; and inciteth by præcious Promises to keep it.

Jer 17: 21. &c. 3. Jeremiah threatens from the Lord Fire upon the gates of Ierusalem for despising the Sabbath. And no lesse doth Ezekiel against it.

Ezech. 20: v. 20, 33. Amos. 8: v. 4, 5, &c. 4. Amos discovereth the malignant nature of wicked sinners against the sanctifying of Gods Sabbath; and denounceth the fierce wrath of God that was coming on them.

These and other voices of the Prophets testify, how dear Gods Sabbath was to him in their respective ages. And it were worth the while, to consider deeply, what each of them say concerning this command of God about Sabbath-keeping. But this would swell into a bulk, far beyong that little work intended. Now because all these refer to the seventh dayes Sabbath from the creation, and

and under the Law, I am the more willing to wave a large discourse on them; and to proceed to the third consideration of the Sabbath as it is Euangelical, or established under the Gospel.

Of the Sabbath stated and established by our Lord Jesus Christ under the Gospel.

IN order unto the clear discovery of this, I shall make way by præmising some *Hypotheses or supposed Truths* as a Foundation.

1. *A seventh portion of time weekly created by God with its annexed properties and injoined duties is still extant, and visible to men:* We tell the dayes and know their number, therefore is not the Sabbath vanisht out of the world, but must have an existence with other time at this day. Hyp. I.

Will you say, It's true, All men may see that there is a seventh Day weekly, but can they see, that this is now a Sabbath? Or that Gods rest, and blessing, and sanctification is annexed to it? This would put all controversy about the Sabbath to an end. Dub.

This scruple with out much labour may be remooved by considering that which is common to all dayes in the week, which is a due distinction between the day and the work of the day. Sol.

1. As to the day it self it is visible to every man, by the rising and setting of the sun; yea & the order of the dayes sensible, from the first to

to the seventh. 2. As to the work of these dayes concerning men, it is onely made known by Revelation from God and must be evidenced by faith to men: so is it revealed *fixe dayes shalt men labour*; otherwise how would men know to spend their time; and again the *Sabbath thou shalt sanctify*, which is Gods seventh day. This day we see as the rest, but to know what the annexed priviledges and duties of it are, we must have recourse to Gods Revelation. Now he speaketh expressely, that he created a seventh portion of time weekly to be a solemn rest, and a day for blessing and sanctifying his people: Shall the time abide with us, and all these excellent *appendices* be separated from it; Better had it bin, that the time had never bin created for man: For what is this without the adjoined good of it? Yea it is just a little further to plead for God; who can separat those annexed properties, from his seventh day, which he hath joined to it? He that doth it, must be above God: And as well may he separat labour from every one of the six Dayes, as this holy rest from Gods seventh. How injurious is man unto himself, to receive the day, when it com's, and to throw away that whole dayes spiritual rest, blessing and holines, therein offered to him? Once more in this place, let me suggest; if God pitched upon the seventh day for his Sabbath rather than the first, because this number in scripture seem's to be accounted a perfect number, (whereunto some one that hath bin eminent in the Church, hath bin inclinable to consent, though the same deny any one seventh day now under the

the Gospel to be observed, as Gods Sabbath; and account's it treble Judaism to assert it) I shal say (waving the conceit of the perfection of the number of *seven*,) that it is very probable, God did pitch upon the seventh as the last, and he made it the best day; into the blessing of which all the six fore-going dayes might issue; and so guide men to determin all their labours in the Rest of God. And if this seventh day may be conceived to be the more perfect, and to adde blessing to the other dayes; this it could not do by virtue of the number, as the seventh, but as it was the Sabbath of the Lord. I let this passe; and take for granted; that as God continueth in the course of his created nature, his seventh portion of time weekly, so he conserveth it with all the priviledges and duties of the same: Gods time and the appointed work of it cannot be divided, while time doth last.

2. This is supposed, as a truth firmly grounded, *that a weekly Sabbath must continue so long as man is upon the Earth; and if so, it must certainly exist in the times of the Gospel:* According to the assertion of our Lord Jesus, man was the mediat end of Gods making his Sabbath, that is, the good of man; so he saith *the Sabbath was made for man.* The good then intended to man both temporal, and spiritual, was not from the day as the seventh in number, but from the day as a Sabbath, carrying the Rest of God in it, made for man. Gods Sabbath therefore and man according to his makers will, are coæval, and of the same duration; they began together in the creation, and they shall end together in the Marc. 2. 27.

consummation of the world. So hath the Lord spoken, and so it must come to passe. And if so, Gods weekly Sabbath and man must consist unto this day in the Church under the Gospel.

3. It is premised further. *That Gods moral Law in those ten words, requiring from man holines and righteousnes in truth* (wherein consists Gods Image) *is for continual duration, so long as man hath his being on Earth*, Now in this Law is injoined to man the due spiritual observation of Gods weekly Sabbath, as an expression of his love to God, and an eminent signal of his holines. This is acknowledged by them, who deny a stated weekly Sabbath under the Gospel; that in the Law and Prophets all Godlines and profession of true Religion, toward God, are comprehended in that one duty of Sabbath-keeping & paraphrased by it. Now moral duties cease not under the time of grace; therefore neither the keeping of Gods weekly Sabbath.

Hyp. IIII. Mat. 12. 8. 4. Adde we this. *The Lord Jesus, did not abolish Gods weekly Sabbath, however he exercised his dominion in regulating the observation of it, and change of one seventh to another* (which rest's upon proof in the following discourse) Himself professeth he came not to destroy the Law but to fulfill it; yea and threatens them who shal break the least of those commands and teach men so, they shall be least in the kingdom of Heaven, that is, nothing at all, good reason then there is for Gods servants to contend against the destroying of that day of the Lord, which he would not have to be destroyed. He is Lord of it who will keep it.

Matt. 5. 17.

5. Let

5. Let this close. *God in the very institution of nature, in the Law and in the Gospel, hath onely made and spoken of one single weekly Sabbath, or day of rest to be observed by men.* These are not two, one Jewish another Christian as some have vainly dreamed: Neither is every day a Sabbath to a Christian as others have as wildly asserted, against the very creation and institution of God; who made onely one, and command's one weekly to be observed. This *One* are we now to find out; whether it be the just seventh from creation, or that from redemption, which is Gods day of rest weekly to be observed by us under Christ. Not the former, but the latter we assert to be the LORDS DAY or CHRISTIAN SABBATH. Hyp. V.

Before I lay down conclusions and proofs about this, I shall for orders take propose these.

3. Great Queres, whereunto the following propositions will give answear and establis our assertion.

1. Whether God could without derogation from his prime institution or any thing in his revealed will injoined, change his Sabbath, from one seventh day unto another? Quæst. I.
2. Whether, if he could, he did declare at any time by the Prophets, that he would make such a change of his Sabbath from one day to another. Quæst. II
3. Whether God did by his own Son, make such an actual change of his Sabbath from one seventh day unto another even that Quæst. III.

which is observed by the Christian Church at this day?

Although the due answear to this last doth fully discharge the two former questions (for, if he hath actualy changed the day, then he both could and would do it) yet to take off and prevent cavils in the way, I have chosen this order to proceed in, for making good the general conclusion; and by some select propositions to make answear to the former queres.

I. 1. To the first quere I return in this positive conclusion.

APHORISM I.

Answ. I. *God could, with out any derogation from his prime institution of the just seventh day to be his Sabbath, or from any thing in his revealed will about it, change his rest to another seventh day:* Upon foresight, that some such cavil might be made that such a change, would make God unlike himself in his works, & suppose the unsetling of the course of nature in the dayes or times, which seem's not to be worthy of the unchangeable Jehova; I have begun with this to clear that there can be nothing charged unworthy of God in this matter. The plainest and best explication and determination of this answear, will be made in the laying down of some distinct positions, and the proofs of them.

1, God cannot do any thing contradictory to his being, to his works, that are made and setled

led by him not to be removed, nor againſt his revealed will; this muſt needs derogat from him, and make him an inconſtant changeable vanity, and deny his Godhead; all this muſt be granted, for ſo God ſpeak's of himſelf he cannot deny himſelf, he is God that cannot lye. He is not a man that he ſhould lye, nor the ſon of man that he ſhould repent: hath he ſaid it, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? All this indeed were derogatory to the very nature and being of God. If he ſay, all the dayes of the Earth ſeed time and Harveſt, and Summer and Winter, and day and night ſhall not ceaſe; He cannot contradict it without a palpable derogation from his Godhead: In ſuch caſes, God would become no God.

1 Tim. 2:13 Tit 1: 2. Heb. 6: 18. Num. 23 19 Jer. 33: 20. Gen. 8:22.

2. *As to the firſt ſeventh dayes Sabbath, God did not in the creation ſo join the ſeventh, and the Sabbath, that they ſhould be unſeparable; neither hath he in his revealed will made manifeſt the unmovablenes of one from the other:* He that affirm's it, muſt make it good; but the contrary will appear in the return to the ſucceeding queſtions. It is true that God hath ſaid and done it, that the dayes and nights, and their order from firſt to ſeventh ſhould ſtand unmoovable, but he ſaith not that the Sabbath ſhould be ſo fixed to that ſeventh day. It followeth therefore; that if God ſo will change his Sabbath from one day to another, it doth not derogat from his power in the firſt inſtitution, nor from any thing which he hath ſpoken about that Sabbath; neither can it import any diſturbance in the

Jer 31:36. Jer 33: 20.

course of nature, which God had setled in times and seasons.

I shall suggest this for clearing it: the Lord indeed hath setled all dayes, & nigths, & seasons in their respective courses immutably: But as to his own holy times, he hath chosen within the natural, at his own free will and pleasure to be separated for himself: So he appointed the first Sabbath upon the first seventh day: and in the Law, though six dayes were given men to labour in, yet out of them God chose many holy portions to be set apart for his special Service; and this without any impeachment unto his Constitutions in nature, no lesse under the Gospel, is he at liberty to fix his weekly Sabbath upon what day he please, yea and by his providential voice to call his people to sequester some other times for extraordinary duties of humbling, praying and thanksgiving, without any prejudice to his constitution of the natural course of times. So then, if God had a purpose and will to change his Sabbath from one seventh day to another, it cannot any way derogat from his wisdom and power, in his first institution; now this is further to be cleared in answear to the second quere, which here succeeds,

II. 2. To the second demand the reply is plain in this conclusion.

Aph. II.

Answ. II. *Jehovah according to that measure of revealing his will in the Law, and by the Prophets hath*

hath ſpoken of changing his Sabbath from one day to another. It is not doubted, I ſuppoſe but that God from the beginning, did uſe his own Prerogative to declare his own ſalvation, and to man his duty, in ſuch degrees, as ſeemed good to him; if any ſhould ſcruple it, the Apoſtle is clear *God ſpake of old to our Fathers by the Prophets, in ſeveral parts or degrees*, not of time onely but of clearnes of Revelation. But in theſe laſt dayes he hath ſpoken to us by his own ſon, at once, in one way, and fully by him making known his will unto us for ſalvation. In ſo much as the ſpirit frequently in the New Teſtament, account's and declares, that the myſterie of Gods will in Chriſt was hid from former ages under the law; but now was manifeſted by the Son of God fully, who came from heaven out of his Fathers boſom to make known his will clearly unto the ſons of men. The iſſue, I aim at, is this; That if the Son of God, who is the true *Lord of the Sabbath*, was ſo vailed and darkly revealed in the old Teſtament that many ſtumble at him, and deny any thing to be ſpoken of him therein, not onely Jewes, but Apoſtat Chriſtians; we cannot but expect among men, that ſome will object, that the proofs urged for Gods will revealed about changing the day of Sabbath, are all dark and obſcure and therefore not evidently concluſive, as to the anſwear before made. Hebr. 1: 1.

Nevertheles it may not be in vain to attempt the clearing of ſuch paſſages in the ſcriptures of the Prophets, which may perſuade all, of a poſſibility, yea of a probability, if not neceſſity

of signifying Gods mind to have bin declared about changing the day of Sabbath. The Instances produceable are.

1. Typical in the Law of Moses, significative of this Gods will.
2. Prophetical which do predict such a change of the Sabbath.

I. TYPICAL PROOFS.

1. AS to the Typical significations of this Gods will I shall instance in one type, as it is twise spoken of by Moses.

Lev.23.36. 39. 1. *On the eight day shall be an holy convocation &c. It is a solemne assembly, a day of Restraints*, and again, *the eight day shall be a Sabbath.* These are mentioned about the feast of Tabernacles, and time of gathering in their fruits.

Nu.29.35. 2. Upon the same occasion, and season, he writes again. *On the eight day ye shall have a solemne Assembly.*

Both these passages written by Moses concern one ordinance of God, instituted for the Jewes, viz. the feast of tabernacles or Booths rather, made of boughes or branches of trees: now so fare as in the letter they were injunctions to them they were in force upon them in their own land, and so long as the Jewish Church-œconomy continued therein, so that now it is dead with them, and concern's not Christians under the Gospel: neither are these scriptures urged for any such purpose in this place; For it were irrational

tional to argue from dead things, to proove living. Yet, I suppose, this cannot be denied, that Moses wrot of Christ even in all the types then used, and in the Ceremonial Law; neither can this be justly excluded from the Apostles meaning, in that passage, the law was *a School-Master to bring us to Christ*: So then, though this were a ceremonial and typical ordinance, yet it must cary somthing in it for a tendency unto Christ. And if so, it may be worth labour to inquire, and diligently to search thereinto. Gal. 3: 24.

There are many concurring things for the making up of this typical ordinance, the feast, the time of observation, the service and offerings, the continuance of this service, and lastly the addition of an eight dayes Sabbath unto this Feast, which it self was to be for seven dayes onely wherein they were to harbour in their booths. I shall not treat of all particulars typical in this compacted Institution; but onely of that which serves for my present use, which will be of the Feast in general, and the eight days Sabbath: And I shall give all in these suppositions.

1. This is supposed, that all types in the Law are as words, they signify not themselves, but other things; And so this type doth not terminat in the signification of it self, but in the prefiguring of some better thing. Heb. 9: 24.

2. That all the types in the Law did one way or other signify Christ; they were the *Shadow*, and he the *Body*. Some were single types, and did represent him in several respects; 1. In his nature, as God, so the altar which sanctifieth Col. 2: 17.

the

the offering. 2. In his manhood, as a ſacrifice, upon which account he was to appear in the flesh. 3. In his office, as a Mediating Prieſt, King and Prophet, others were complexe types shadowing him as Chriſt myſtical in union with his Body the Church. So the whole Tabernacle and Sanctuary did repreſent him; ſome did type him in his Adminiſtration; as in our preſent caſe and others.

Heb. 8. 1, 2.

3. It may be ſuppoſed, that this Feaſt of Tabernacles in the Complexion of it was a type of Chriſt Tabernacling in our flesh, for ſo he is ſaid to do, and therein to shew his glory; and appointing his ſervice, and feſtival: this ſtate of Chriſt is conceived by men of worth in Gods Church to anſwear this type of the Feaſt of Tabernacles clearly. That it muſt ſignify Chriſt upon ſome account is needfull, if it be typical; if any are offended with the application of this type to Chriſt tabernacling in the flesh; it concern's them to apply it better, and with more full conviction to their Readers. If no other thing in Chriſt can be more clearly diſcovered to be the ſubſtance of this shadow; this of his tabernacling in the flesh may ſtand.

Joh. 1. 11.

Mr Mead, and others

4. This is expreſſe in the letter of the Law, that in other feaſts inſtituted for the Jewes of ſeven dayes continuance, the firſt or laſt of the ſeven were to be kept as Sabbaths; but in none an eigth Day-Sabbath, ſave onely in this. Upon ſome account ſurely it was, that God riſeth there to this extraordinary number *(Eight)* to point that for a great Sabbath in the Feaſt of Tabernacles. Which if it did type Chriſt tabernacling

Exod. 12. v. 15, 16.

nacling in our flesh, reason will carry it, that he intended an eight Day-Sabbath under him: But we force not this application of the type as necessary; onely leave it to serious consideration, yet not to leave this altogether dark and dubious, (*That the Feast of Tabernacles was a type of Christ tabernacling and ministring in the flesh,*) but to let men see, that they, who do so judge, have grounds from Scripture to settle their beleef of this matter; It will be meet to offer, what Gods Word speak's of it. Upon two instances onely shall I insist, one Prophetical in the Old, the other Historical in the New Testament. Joh. 1: 14.

1. We find this prophesied. *It shall come to passe, that every one that is left of all the nations that came against Jerusalem, shall even go up from yeer to yeer to worship the King the Lord of Hosts, and to keep the Feast of tabernacles, &c.* in all which passage, I shall lay down these previous things generaly granted by interpreters, as explicatory of the same. Zech. 14. ver 16, 17, 18, 19.

1. That this propheſy concerneth the Gospel times under the Messiah and therefore must be opened by his key in the Evangelical Revelation.

2. That this King the Lord of Hosts, who commands this worship and keping of the Feast of Tabernacles, is Messiah himself, even God in Christ Jesus. *

3. That these commanded annualy to come and worship him, are the nations or gentils formerly excluded from the Church of the Jewes and enemies to it, but now the partition wall being *

being broken down, they are called in, to worship & keep Christs-festival.

4. That this Feast of Tabernacles must signify such an instituted Festival, as is consistent with the Son of God manifest in the flesh, and with that doctrin which he by his spirit hath established in his Church. Now the coming of Christ, who is the body, actualy abolisheth the shadow: And the spirit teacheth, that it is the denial of Christ to readmit those Jewish types into their preexistence. What then must this Feast of Tabernacles mean under Christ? Surely, the Festival living and rejoicing in Christ Jesus throughout our lives, and worshiping God in him spiritualy (if the number seven note perfection:) But withall the solemn worship of him in keeping his eigth dayes Sabbath, which is the *Lords-day*, eminently known and acknowledged by the Church in the Apostles time.

Rev. 1. 10. 1 Cor. 16. 2

5. That Jerusalem here mentioned signifieth the Church of Christ on Earth, Jerusalem coming down from Heaven, the whole Israel of God, from which they have been strangers and enemies, who now are called in, to worship God with them.

Gal. 6. 16.

6. That God sets home this duty of keeping the Feast of Tabernacles upon these souls under the Gospel with a most severe threatning of a grievous judgement, that is, the want of rain, now however this was a grievous plague upon the earth, yet is it not restrictively here to be understood in the letter: For Egypt one of the nations mentioned had no rain before, but their land was watered by the overflowing of their river

Deu. 11. 12

river Nilus; so that they felt no want of rain; yet if they keep not the Feast of Tabernacles, the same plague is threatned upon them, wherewith God would smite the rest of heathen sinning in the same kind. So then, this plague of withholding rain being so griveous unto men; here *Synecdochicaly*, one judgement being put for all, it signifieth all plagues temporal and spirituall, wherewith God hath threatned to smite rebellious sinners under the Gospel. Now these things altogether being seriously considered, may persuade, that this Feast of tabernacles upon no little reason is judged to be the type of Christ; and that God in him, had an eye upon an eihgt Dayes - Sabbath annexed thereunto.

7. The historical allegation of Christs appearing, and ministring in this Feast of Tabernacles, as recorded by the Evangelist John, may clear up further, that he was the substance of this type. The whole narration of which matter we have, John 7. From the second to the end of the 39. Verse, in which passage I shall onely note some things remarkable as pertinent to our purpose.

1. That the Evangelist doth here record the time of Christs present appearance, and administration to be the Feast of Tabernacles commanded to be observed by the Jewes. Joh. 7:2.

2. That notwithstanding his Brethrens opprobrious incitations of him, to go to this Feast with them at their time, to be at Jerusalem timely, to keep the Feast for the full appointed season yet he refused altogether to go with them. Joh. 7:3, 6.

Their

Their times and mode of keeping it did not consist with his.

3. That his going up to this Feast was not to keep it according to the Law; for then he must have bin there from the first day to the last, according to the letter, and have observed the duty of all the seven dayes, as particulary injoined by the Law; but this he did not; for *about the midst of the Feast* (likely on the fourth day) *Jesus went up into the Temple*, &c. Not into any tent or booth.

Numer. 29. ver. 13, 35.

Joh. 7. 14.

4. That he went up to teach the Jewes the true meaning and scope of this festival, that it was to guide them unto faith in him, now tabernacling in the flesh; and this he did to the astonishment of them all, good and bad as there were there assembled. What meaneth els his doctrine which he asserts to be from his Father for teaching men to come unto his Son, whom he had sent unto them to tabernacle a while with them that they might see his glory. Or, to what purpose els doth that Expostulation of Christ tend, *Did not Moses give you the Law*, and *yet none of you keepeth the Law*; suppose it be the Law in general here mentioned, that must take in all particulars; and in all, Christ asserts that Moses did write of him: But why may not law here eminently signifie that special one for the Feast of tabernacles, sure this cannot be excluded; nay this was the season properly to mention that Law, as prefiguring Christ, and so thereby to convince that none of them kept now that Law aright; for then they would see him to be the end of it, and beleeve in him; but instead of that, some songht to kill him

Joh. 7. 15.

Jo 6. 16 18

Joh. 7. 19.

him as he discerned and discovered their thoughts.

5. That the cleareſt and greateſt manifeſtation of himſelf which the Lord Jeſus made at this time, was upon the eigth day called a *Sabbath* in the Law: So the Evangeliſt relateth. *In the laſt day, that great day of the Feaſt, Jeſus ſtood and cried, ſaying if any man thirſt*, &c. Upon which paſſage not to inlarge now, as the contents may require, I ſhall onely point at theſe notes obſervable therein. Levitic. 23 v. 26, 29. Joh. 7: 37.

1. That it was the eight dayes Sabbath, wherein Jeſus made this eminent apperance, and diſcovery of himſelf, which is here ſtiled the great day of the Feaſt: Sure this was of choiſe & not accidentaly; wherein Chriſt aimed at ſomthing in chooſing that time.

2. That his end in chooſing this day was the work of it: viz. the proclaming of himſelf to be the main good ſignified by this Feaſt; and the inviting of ſouls now to look from this, which was vanished, and to eye and come to him, and drink of the waters of life which he would give them; under which, all ſpiritual feſtivity is to be underſtood: All well-ſprings are in him, even of life it ſelf, which he promiſeth by his Spirit to convey, when after his tabernacling in the fleſh, he ſhould be glorified; and all this unto ſouls thirſting after him.

What may juſtly be excepted againſt the application and interpretation of this hiſtory with reverence unto the type, we ſee not; Chriſts doctrine being not onely true, but ſeaſonable and fit unto the time wherein he ſpake. but we leave

leave it, to more piercing and inlightned minds to search and judge.

Nevertheleſs theſe conſiderations being premiſed; from all, we gather both the Law and the Goſpel: That the Feaſt of Tabernacles was a type of Chriſt, and that he tabernacling and miniſtring in the flesh was the body, ſubſtance, and truth ſignified by that. And if ſo (types being the expreſſion of Gods mind concerning better things to come,) we may rationaly argue thus. *In the Feaſt of Tabernacles God gave Commandfor an eigth dayes Sabbath*, therefore, *under Chriſt, and his miniſtration in the fleſh, God did point out an eight dayes Sabbath.* Neither do we here argue from the dead to the living; which were ridiculous; but from the voice of God in thoſe types, while they were alive; then they ſpake of Chriſt, therefore what ever they ſpake of him is true and come to paſſe.

One Objection onely of ſeeming weight is in the way, to be ſolved.

Obj. It is urged that the Feaſt of Tabernacles, was movable in the Law, the 15. day of the ſeventh month annualy did alter, and ſo no leſſe the firſt day and the ſeventh day in the Feaſt? But the eight dayes Sabbath, from the Creation, now received in the Chriſtian Church, is ſtanding and unmovable under Chriſt; How then can that any way ſignify and import this?

Sol. The anſwear to this is ready. 1. Types in the Law did not ſignify themſelves, nor ſuch things as themſelves, but much better: As the blood of Jeſus to cleanſe ſouls from iniquity.

2. Types

2. Types which were movable in themſelves and ſubject to alteration and corruption, did ſignify things to come unchangeable, and which could not be moved: the whole fabrick of the Jewish worldly ſanctuary, and the Kingdom of God viſible in that Church was all moveable, yet did it ſignify an unchangeable Kingdom under Chriſt. So God ſpake by the Prophet: *Yet once more, I ſhake, not the Earth onely, but alſo Heaven*; This was propheſied in order for ſetling the Goſpel Church under Chriſt: God had ſhaken Earth, all their earthly pollutions, which they brought from Egypt when he ſetled his heavenly Kingdom in Iſrael by Moſes; but now he promiſeth to ſhake, that heaven or Church-ſtate to remove, becauſe it conſiſted too much upon hand work; and then ſettle his viſible Kingdom in his Church under Chriſt, which ſhould not be ſhaken, and God is reſolved never to ſhake or remove that Church ſtate any more; ſo the Apoſtle interprets the Prophet and aſſert's, we do now receive in præſent a Kingdom, that cannot be ſhaken. All this I have opened to ſhew, that moveable types may repreſent unmoveable truths in Chriſt, and if this be ſo; the Objection made from movable dayes in the law, againſt the unmovable day ſetled by Chriſt under the Goſpel, is of no worth; nor weakens our former concluſion. Immovable is better than movable, and types ſignify better things than themſelves to be done by Chriſt. Let this ſuffice for our proof from types.

Hag. 2. 6.

Hebr. 12. 26, 27, 28.

II. PROPHETICAL PROOFS

Of Gods will for Changing the Day of Sabbath under Christ.

AFter the Typical signification of Gods mind in the Law about the change of the day of Sabbath, from the just seventh to an eigth dayes-Sabbath, hath bin urged and opened; our order lead's us to consider, what the Prophets say about the will of God in this matter. And because we have heard of *an eight-dayes-Sabbath*, mentioned in the Law, I shall begin with a Prophesy, which speaks in the same language, and that number must needs import a change. It is thus written by one: *And when these dayes are expired, it shall be that upon the eigth day, and so forward, the Priests shall make your burnt offerings upon the Altar, and your Peace*, or *Thank Offerings; and I will accept you, saith the Lord God.*

Eze. 43:27.

To conclude more clearly that, which is aimed at in this prophesy, it is requisit to præmise somthings, that must be foreknown.

1. That *this Prophesy about the Ordinances of the Altar concerneth the Gospel-times*, wherein concurre all interpreters of worth ancient and modern; onely some morose Jewes, and apostate Christians contradict it. The onely work is to sute rightly these ordinances and duties spoken of, unto Gospel-institutions: wherein it will concern us to follow the Spirit of God guiding us in the new Testament.

2. Ob-

2. Observing this rule we assert; *The onely Altar under the Gospel is Christ himself according to his God-head.* For thereby he sanctified his own offering of his manhood when he offered himself a sacrifice for sin to make it perfect. And no lesse thereby doth he sanctify all the Spiritual sacrifices of his members, which by him they offer unto the Father, and perfect's them. This the Spirit speaketh expressely in the Apostle, *we have an Altar whereof they have no right to eat, which serve the Tabernacle*: this Altar must be Christ in his Godhead without contradiction, who perfects for ever them that are sanctified, by his one Offering. This being granted, all other passages here must be understood, as consistent with it. Heb. 13: 10 Heb. 10: 14.

3. Therefore we interpret, *The Priests here mentioned as being the seed of Zadok the line of Phinees to be the true, genuine, and faithfull Ministers of the Gospel*; who wait on and serve his Altar, in all pure and Spiritual administrations; That these are signified, is plain and frequently discovered by the Prophets. Nu. 25, 12, v. 13. Mal. 3: 3.

4. It followeth then, *that all the legal sacrifices to be offered by these, do note onely Spiritual sacrifices* under *Christ*: Calves of lips, hearts, lives such as are competent unto the *Spiritual Altar*. For the Lord Jesus by the offering of himself put an end to all those types. 1 Pet. 2: 5. Hos. 14: 2. Heb. 13: 15.

5. In congruity to the former it must be understood, *That the purifying of this Altar is the declaring by these offerings, the purity of the same.* As the sanctifying of the Lord in our hearts is not to adde any holines to him, but with understanding, 1 Pet. 3: 15.

faith and admiration to make his holines known; and to glorify God, is nothing els but to declare his glory in the world: So to purify him, who is this *Altar*, can be but this, to acknowledge, trust in, love, and praise the *purity* of *this Gospel Altar*. If we consider the purifying of the Altar under the Law by Gods own Ordinance, it was but relative; all the sprinkling of blood on it, did not put any positive holynes in it, but set it apart by divine ordination, to serve unto those holy uses unto which God had appointed it: now the purifying of that, being no other, but a separation of it for God, may teach us, that *Altar*-purifying is not putting purity upon it, as if before it were unclean: Much more may we gather hence, that Christ our Altar, who sanctifieth all persons positively by his own powerful influence, should not be so much as relatively purged by men, the meaning then must be, that declaratively he is *expiated* by his Ministers, that is, made known to be the authour of expiation of sin unto Transgressiours, so is he declaratively *purged*, that is declared to be without iniquity & spoile; & to be *purified*, or *cleansed* that is, manifested to be pure and holy, able to cleanse and sanctify all that come to him.

Joh. 17:14.

These 3. words are here used for purifying.

Ciphphar
Chitta.
Tihar.

6. Sutable to all these changes of things under the Gospel institution, *is also the change of holy time, which God set's apart for himself*: now it is written here that *seven dayes they should be præparing*: every dayes work, in order to something following; that *is for the purifying the Altar*, and when those dayes were expired, from that time forward their offerings should be made to God on

Ezech. 43: v. 25, 26, 27

on the *eight Day*. We had no mention of an eight Day before for Gods ſolemne ſervice, ſave onely in the type, which hath bin opened; it concern's us therefore to conſider, what agreement may be between that and this; which muſt appear from a clear explication of the numerical terms here uſed, whereabout it is inquired.

Quæſt. I.

1. In the number of ſeven, where are we to begin? for it is needfull to know the firſt Day if we deſire to underſtand the ſeventh, which in order followeth it.

Anſw.

To give a rational account unto this quæſtion, I deſire ſerious Readers of this Prophecy ſo conſider theſe things.

1. That the Prophet in all this prædiction ſpeaks nothing of any Feaſt or ſtated time either movable or unmovable to be obſerved; but indefinitly, that ſuch a purifying of the Altar ſhould be in the compaſſe of ſeven dayes.

2. That he ſpeaks to his own people in the uſual language underſtood by them; and therefore ſeing he onely mentions at large the firſt Day and ſecond Day, and ſo along to ſeven, it muſt needs be that the firſt Day muſt be the next after their Sabbath viz. The firſt Day of the week, and ſo in order are the reſt numbred: ſo that the ſeventh Day here mentioned in order to præparing, and purifying the Altar muſt be that continued from the Creation which was their Sabbath.

Prima Sabbathi. Secunda Sabbathi. Tertia Sabbathi, &c.

Quæſt. II.

2. What is this eight Day and what is here propheſied about it?

In ſhort to this (the numerical order of the ſeven Dayes being underſtood as formely ſtated) the anſwear will be in theſe two things.

Answ. 1. The eight Day here mentioned must needs be the first Day of the week returned, and so constantly to be understood in the annual revolution from week to week.

Eze. 43:27. 2. That which the Prophet speak's about this day is: *That upon the eight day, and so forward, Priests shall make your burnt offerings upon the Altar, and your peace or Thank-offerings.* The import of which passage we may apprehend in these notes.

1. That there was a time prædicted by this Prophet, when the seventh-dayes solemne service of God or the Sabbath-worship should expire, and be changed into the eigth.

Transacto Sabbatho veniat ad diem resurrectionis octavam. Hieron. upon the Text.

2. That this change was to come into being after the Altars purifying, which was, after that Christ Jesus was declared to be the Son of God by his Resurrection from the dead, and the purity and Excellency of that Gospel-Altar manifested; to sanctify and perfect all that serve at it, and attend upon it.

3. That this eight day was thence forth to continue to be the day of Gods solemne Assemblies, and worship, or to be his holy Sabbath, the Lords day weekly, to be changed no more; but constantly to be observed by his Church.

4. That all Spiritual offerings of souls, Prayers, praises, &c. (Which are Gospel-sacrifices) must be made unto God the Father upon this *Christ-Altar*, that it may be true Sabbath work and Worship.

5. That all things being so ordered and constituted, and his eight dayes Sabbath observed and sanctified by his people in his holy Worship the

the Lord God will accept their persons and their duties for his Altars sake Christ Jesus, in whom his soul is well pleased, and thorough him is he delighted in all them, who thus Worship God in him and by him: the Lord God hath said it, and he will certainly do it.

Now from all the præmises, thus opened and stated, it concern's us to make good the proof of the generall answear, that Gods will for changing the day of his Sabbath was made known to the Church of old by the Prophets. This very Prophesy doth give a great test unto it, which is thus argued from it.

If Jehova him self by the Prophet Ezekiel did declare, that the seventh dayes Sabbath should expire, and the eight day come in its stead, and be the holy Day of the Lord for his solemne Worship under Christ the great sanctifying Altar, then his mind was revealed of old for the change of the day of Sabbath; but so God declared to and by his Prophet Ezekiel, as may appear by this part of his Prophesy opened, therefore the conclusion stand's good, that it was Gods will to change it from day to day. The closing words of this Prophesy speak peremptorily to this, *(I will all this)* that I have spoken of, as to the eight dayes Institution for my solemne service, and I shall be pleased with and delight in you, who so do my will, I have said it, and I will make it good.

If any yet say, that these words of the Prophet are dark sayings, and they do not speak out this to be the will of God so roundly and fully, as to satisfy the reason of men more acute.

I shall onely reply. 1. He that is offended with the darknes of words here in this case, must upon the same account reject all the Prophets testimonies concerning Christ, for they are all dark, according to that manner and measure of revelation given out to them by God. 2. Let men hnmbly and seriously compare the old Testament with the new; and they will find, that the Law is but the Gospel vailed, and the Gospel the law revealed; and no lesse in this particular than others; so that the light in the Gospel will help men out of the darknes in legal revelations, if souls humbly seek light from God, and make use of it; and no lesse is to be hoped for, to be obtained in the præsent case.

2. To the præcedent testimony, we shall adde another witnes, that in the mouths of two or three witnesses the matter may be made more evident. The Prophet David as interpreted by the Apostle speak's of the day after which we are seeking, even the *True Lords-Day:* we shall join both text and interpretation together, and thence collect the strength of this testimony to the matter in hand.

The words of David are delivered in two Psalms of his.

Ps. 2:6,7. 1. Gods speak's by him thus, *I have anointed my King upon Zion the hill of my holines* or *I have set, &c. Thou art my son, this day have I begotten thee.*

Ps. 118:22, 23:24. 2. David speak's of God thus, *This is the day which Jehovah hath made, we will rejoice and be glad in it.*

Here

Here is a *Day* ſpoken of, in both places, after which we are in our buſines mainly to inquire, but becauſe it is characteriſed and ſet out by the work of God upon it, needs muſt we conſider, and open the circumſtances about it, that we may underſtand rightly the number, nature and uſe of it, whether it will be equivalent to our Lords-day or Chriſtian Sabbath; wherein we ſhall follow the Apoſtle onely as our Guide and Davids interpreter. In order therefore to give out this interpretation, I ſhall lay down theſe poſitions.

1. That in Davids firſt citation, he that is ſaid to anoint and beget, is God the Father, to whom the power of anointing, and generation doth onely and reciprocally belong as they are meant in this place.

2. That the ſubject anointed here and begotten, to whom the Father ſpeak's, is David in the type; and Chriſt the Son of God manifeſted in the flesh, as the truth of that type; the one is evident in the Pſalm, and the other aſſerted by the Apoſtle, urging and interpreting this very paſſage, and applying it onely unto Jeſus.

3. That the *Anointing and Begetting* here mentioned as done in time and upon a certain day are in their ſcope either ſynonymous, or inſeparably adjoined, to whomſoever applied, whether to David or to Chriſt; the import of them may be negatively and affirmatively expreſt. Actor. 13. v. 32, 33.

1. It cannot be that they ſhould be taken literaly & properly, as they are the *Actions* of God the Father to *anoint*, or to *beget*, nor as they are the *recep-*

tions

ons of David or Christ, for David was not at this time begotten properly or born, when he
2 Sam. 5. vers. 4, 5. was set up as King in Zion, who then was about thirty years of age. And as to Christ, it can neither be understood of his Eternal generation, for this was not done in time: nor of his being be-
Luc. 3: 23. gotten into the World, when he was born of the virgin, for he also was then at this Unction and generation ab our thirty yeers old: properly therefore these *actions* cannot here be taken in the letter.

2. Figuratively then must they be understood to note some thing æquivalent unto *unction and generation*. As to David they note the mighty and wonderfull act of God in keeping him from so many deaths, and setting him at last upon the throne of his Kingdom in the mountain of his holines. This was to him now as a *generation*, a change from no being to the being of Gods King in his Zion. This was his powerfull, heavenly unction and begetting of him. And as to Christ,
Act. 10: 38. these actions note, both the Fathers Spiritual, and heavenly anointing of him, with the holy Ghost and power, as being in the flesh; and also his raising of him from the dead, and setting him at his right hand on his throne; thus the Apostle interpret's this passage in the second Psalm.
Act 13: 33. Upon which account, the Spirit declareth Christ
Col. 1: 18. to be begotten from the dead: thus therefore are
Revel. 1: 5. we to understand it.

3, That by this restrictive term of time (*To day.*) 1. No indefinit space of time can be intended here as in some places it doth signify; but a determinat natural day, that is, *One Day.*

day. 2. This day, as to David, was that, wherein all the tribes of Israel came to him, and anointed him King over Israel: Now this was the action but of one day singly taken, wherein God did his work more heavenly, and ordered Israel to do theirs in a subserviency to him, and as to Christ, it could be no other but a single day for his Resurrection, which is frequently specified by the third day after his suffering & the first day of the week; which is that, we seek for: If then it were the day of Christs Resurrection, it must be the just day in the week spoken of, and intended by Gods Spirit in the Psalmist.

5. As to the second Text. 1. The stone rejected in the type was David, in the truth Christ. 2. The builders rejecting, were to David the house of Saul, and the heads of the Tribes of Israel, who for a time kept him from the Kingdom, and would not suffer him to rule over them. And as to Christ they were the rulers of Israel, the Scribes, and Pharises, and Priests, who refused him and would not receive him for their Messiah. 3. The making this stone to be the head of the corner; as to David it was the setting him on the throne of his Kingdome; and as to Christ, it was in declaring him to be the Son of God and foundation of Gods Church by his Resurrection from the dead. This was the wonderfull work of God.

6. After this marvelous work, which specifieth the time, it is our busines mainly to consider the day it self, wherein it was done which doubtles was the determinat day of Christs Resurrection, as was evinced from the Apostle com-

commenting upon the second Psalm: But now are we to consider, what the Prophet speak's about this day here; after he had declared Gods work in it; and according to the literal and distinct reading of the Text, we have three propositions expreſt by the Spirit about it.

Ps.118:24. 1. The first emphaticaly sets it forth in the excellent nature of it, *This is the day*; *This*, wherein God exalted his own Son above the grave, and all sufferings, and gave him rest from his labours and bloody travels about mans redemption, wherein also the Father and Spirit did acquiesce with him.

This is *the day*, it is so signally pointed out with an emphatical letter; This is *the day of observation*, *the eminent and transcendent day* wherein the Redeemer ceased from his suffering works, and rested from his labours; which is a sufficient ground to make a Sabbath, and set upon it this greatest rest of God, which he made for sinful men.

2. The next sheweth the Author of it, *Iehovah hath made it*; the Authour is the Fountain of being, he that hath created all times and seasons; & chooseth & maketh his holy portion of time according to his good pleasure: and so he did here; not make this natural day a new, for it was before, but by reason of the adjoined work of it, he now made it, and turn'd it to his own use, owning himself to be the Authour of it, that men might beleeve and use it as Gods own day.

3. The last proposition sheweth the use of it; *We will rejoice and be glad in it*, (as our Translatour

tours read) or, as others translate, *Let us leap for joy and be glad*, or *rejoice therein*; taking the future for imperative, which is usual in the Hebrew. Take it both ways either as a command, or as a promise of duty; the issue will be the same, for it note's the duty commanded by God and resolved upon by the Church to perform as meet and congruous for the day: and what doth this import more or lesse than to call Gods Sabbath our delight? From all these præmised propositions, we shall thus argue, to inforce our former conclusion delivered; If upon the account of the Fathers begetting his Son from the dead, and making him the chief corner stone to build his Church upon, when the Jewish builders had refused him, God did make that day of his resurrection, to be the time of the Churches *Solemne rejoicing* in him, or a *Sabbath Rest* unto them, then he did reveal his mind heretofore about changing his Sabbath from one day to another; but in this Scripture God seem's to make the day of Christs Resurrection the day of *Solemne Rest*, and *Sabbath delight* in him; therefore it appear's, that God had thougths then of changing the first Sabbath day in to another.

1. If it be excepted against the interpretation as not being right; we appeal to the letter of the Text as alledged by the Apostle to prove Christs Resurrection: let the pious & judicious judge. Dub: Sol.
2. If it be suggested, that it proveth not one determinat single day to be spoken of by David; we reply that the Apostle expresly saith Dub: Sol.

it

it was ſpoken of the day of the Lords Reſurrection which was but one day known to be the firſt day of the week they muſt then except againſt his interpretation not ours.

Dub. 3. If it be yet urged that he ſpeaks not of Gods making this day a Sabbath, but onely that he made the day. We again return.

Sol. 1. It cannot be underſtood of the creation of that portion of time; for that was made from the beginning.

2. It muſt therefore be underſtood of the work which God effected in that day and adjoined to it which was the reſurrection of his Son from the dead and all the excellent effects conſequent thereupon; which are compleated in the reſurrection of his members and the eternal reſt purchaſed for them.

3. And beſides this, God made this day, as to the uſe of it, for men, to be glad and rejoice in him, and ſolemnly to Worſhip him which is æquipollent to *Sabbath-work*: ſo that his purpoſe of making it a Sabbath may be fairly implied.

Dub. 4. If further it be ſtifly preſſed: that then this work might concern that one ſingle day, and not be continued unto a perpetual *Sabbath-work* on that firſt day of the week. We anſwear

Sol. 1. The word is prophetical, and therefore muſt concern future times under the Goſpel.

2. In thoſe times this was accomplished after Chriſts reſurrection, which openeth this Prophecy, for they did ſolemnly keep every firſt day in the week: Reaſon therefore cannot reſtrain the duty to that one ſingle day.

5. If

If laſtly any be offended and ſay. Al theſe are hard and dark ſayings. Dub.

1. That it is the uſual ſtile of the Prophets, to ſpeak in their meaſure of Revelation more obſcurely of the things of Chriſt and not in the plainnes of the Goſpel language. Sol.

2. That yet their words carry Goſpel-Spirit and life in them.

3. That it is no harder to underſtand (the ſolemne joyful duties of the day) to denote it a Sabbath, (than the ſetting of a rejected ſtone to be the head of the corner) to ſignify Chriſts Reſurrection.

4. The ſame exceptions do lye, againſt all typical ſignifications of Chriſt in the Law, and prædictions of him by the Prophets: for they are dark, and hard to be underſtood, but by that light, which declareth them in the Goſpel: Yet, I hope theſe Objectours are not of their mind, not will be, who upon ſuch prætenſes of obſcurity, ſay, that there is not one word mentioned of Chriſt in all the Old Teſtament. Now if there be any thing therein held out of Chriſt Jeſus the Lord of the Sabbath under ſhadowes, or dark expreſſions, why the like, may not be alſo about the Sabbath in his time, I deſire the adverſaries of it to rendera ſufficient reaſon.

Thus farre have labours bin ſpent to shew the Prophetical predictions of Gods will for the change of the Sabbath from the juſt ſeventh day unto a ſecond. But if the Lord have actualy changed this day; that it was his will to do it

And

And in his power to do it without any derogation to his former institution wil evidently appear: this is the next work then to prove from the Evangelical History, that this change is actually made by the Lord himself; which followeth in the proposed order.

II. *Of the Sabbath changed and stated actually under the Gospel, as declared in the History of the same.*

IN giving an account of this testimony of the actual change of the Sabbath from the Evangelical History, I shall observe these three heads, declared therein, concurring to the full demonstration of the same.

1. The sole Author of it, recorded in the Gospel.
2. The Authorization of it by him, related also.
3. The practise of the Church in obedience to the same.

These being demonstrated, the change will be proved.

1. As to the first, which is of main and highest concernment to know by what Authority this change is made according to the Gospel revelation, we thus conclude it.

APH.

APHORISM I.

GOd in his Son manifested in the flesh is and could be the onely Authour of changing the Sabbath from one seventh day to another. For the clearing of the truth of this, I shall take onely this single argument from the Gospel-History. The Lord of the Sabbath-day, hath sole power of changing the time, course and order of it; but God manifest in the flesh, or, the Son of God, made the Son of man, is the onely Lord of the Sabbath day, therefore hath he sole power to change it.

The proposition, the law of nations and so of nature, will make good to man, that the true Lord of any possession hath onely right, full power over it to dispose, alter or alienat any thing about it that is just and right: how much more then must this be granted to God in Christ, who is Lord of all? The assumption, that God manifested in the flesh, or that Son of man was & is Lord of the Sabbath day, is in so many terms recorded in the Gospel-History, that Christ make's claim unto it, *The Son of man is Lord of the Sabbath-day.* So the conclusion must stand firm. Matth. 12. ver. 8. Mark. 2. 28. Luk 6. 5.

This proof would need no further amplifying, were it not for an ugly glosse, that some have cast upon that text (*The Son of man is Lord of the Sabbath day*) denying the subject of the proposition to be meant of Christ, and asserting, that by the *Son of man* here, is signified *every man.* So that, before satisfaction can be given to Rea-

ders, we must shew the falshood of their interpretation and manifest the truth of that, which applieth it to Christ onely, I. we shall begin to examine theirs about the subject in the proposition, whereabout we shall note.

Job. 25: 6. Psal. 8: 4. Isai. 51: 12. Isai. 29: 2.

1. That in Scripture use, this title, *of Son of Man* is somtimes more *largely taken*, as denoting every man; so it is in the places cited in the margin, an *Appellative* to all men.

2. That elswhere it is *more strictly* taken to point out some special man of God designed to some office or work for him; and so it declareth some singular *Son of Man*; as in this case the Lord stiled Ezekiel and Daniel by that name.

Ezek. 2: 1. Dan. 8: 17.

3. That it is used *most strictly*, and Emphatically to note one *eminent Son of Man*, besides whom there is none like him; there is not another; and so it signifieth onely that Son of God who was made the *second Adam*, *or the Son of Man*; which name is usualy given him, and assumed by himself frequently in the Gospel-history, besides this place; where it cannot be understood of any man, but onely of himself.

1. That it is not competent to any other man, or unto man in general, these arguments will infallibly evince.

1. That subject with whom the attribute of being the Lord of the Sabbath day is utterly inconsistent, cannot be that *Son of Man* mentioned in the text; but to be Lord of the Sabbath-day is utterly inconsistent with every Son of Man, therefore, the Son of Man as an appellative of all men, cannot be meant in this text. The Proposition is undeniable, for the *Son of Man*

Man mention'd here, and the Lord of the Sabbath-day are inſeparable, and reciprocally ſpoken one of another. The aſſumption then reſt's onely to be proved, which will be made God as followeth.

1. Such a Son of Man, as is totally and meerly ſubject to the Law of the Sabbath day, cannot be the Lord of it, but but every Son of Man from Adam is totally and meerly ſubject to the Law of the Sabbath; therefore it is not poſſible for any ſuch Son of Man to be Lord of the Sabbath day, now that he is ſubject is evident, for he is upon the account of a creature, totally ſubjected unto the whole will of the Creator; and if to all the Law, then to this.

If any should ſuggeſt, that Jeſus the Son of Man was alſo made of a Woman, and made under the Law, therefore neither can he upon this ground be Lord of the Sabbath. Dub.

The anſwear is at hand, he was not totally in his perſon made under the Law, for he was God man; and by reaſon of the union of natures in one Chriſt, there is a communication of properties from the divine to the humane nature aſſumed, ſo that what the Son of Man is in doing or ſuffering or dying, that is ſpoken alſo of the Son of God; and on the other ſide what the Son of God is or doth is attributed unto the Son of Man; as to be the Lord of the Sabbath day, and to forgive ſin, as elſwhere. Sol. Joh. 12:39. Act. 20:28. 1. Joh. 3:16. Matth. 9:

2. That Son of Man who needeth a Sabbath to be bleſſed and ſanctified therein, cannot be the Lord of the Sabbath day, (for he that is Lord of the Sabbath, hath command of the bleſſing

and holines communicable therein) but every Son of Man needeth the blessing & sanctifying of the Sabbath, therefore such a Son of man can not be Lord of the Sabbathday: there is no just exception against either of the præmises, and then the conclusion must stand firm; and if so, it is a most false and an injurious perverting of this text against the Son of God who is the Son of Man eminently, and claimeth this to himself to be the Lord of the Sabbath day.

These Corollaries from the præmised confutation of the corrupt glosse upon Christ plain words do naturaly offer themselves.

1. That no meer man qualified or dignified how soever in the visible Church of God, be they one, or more or lesse, hath power to appoint the day of Gods Sabbath, or make lawes for the observation of it; for none of them are Lords of the Sabbath-day: it is not with in their line.

2. That it is a most sacrilegious sin to indeavour by wits or wills to wrest this Lordship out of the hand of Christ, and to put it into the hands of sinfull men, under prætense of a Church or otherwise: the Lord of the Sabbath will vindicat his own glory out of their hands, when he shall make his enemies to become his footstool.

2. Having exploded that scurvy glosse, it concern's us to evince, that the Lord Jesus Christ alone is meant by this Son of Man expressed in the text; which will be done by these arguments.

1. The same is the *Son of Man* here named, with him that was *greater than the Temple*, But, the Lord Jesus was he, who was greater than the Temple, therefore, he onely is the Son of Man

man in identity or ſamenes of perſon. The aſſumption cannot be quæſtioned, for it is certainly God manifeſt in the flesh, who is here ſaid to be greater than the Temple: and as to the propoſition, the natural, Grammatical and rational connection of the ſixth and eigth verſes of that 12. Chapter of the Evangeliſt Matthew will declare; For the ſeventh verſe may be read in a *Parentheſis*, by it ſelf; and then the paſſage is thus currently rendred, *One greater than the Temple is here, for the Son of Man is Lord alſo of the Sabbath-day:* Who then can ſeparat rationally, the Son of Man from him, who is greater than the Temple? Or if all be read, without any *Parentheſis*, It is certain, that this is another additional title, which Chriſt claimeth as his own, to be the Lord of the Sabbath-day, for here he ſpeaketh of himſelf alone, without mentioning any other man.

2. He by whom the Sabbath was created made a reſt for man, bleſſed, and ſanctified muſt needs be in the ſubject of this Propoſition, (for he onely is the Lord of the Sabbath) But the Son of man mentioned in the Text denoteth him, (being aſſumed into the unity of his Perſon) therefore, he onely can be meant by this appellation, and no Son of man beſides him.

That by the Son of God all things were made, (and then the Sabbath is carried in that univerſal.) is plainly aſſerted; that he onely can be the Lord of the Sabbath is neceſſarily conſequent: This Son of man therefore being perſonally united to him is onely he who claimeth to be Lord of the Sabbath-day. Thus much fully

Joh. 1:3. Col. 1:16.

clears the subject of the proposition from the wilful mistakes of men, in contrary glosses.

2. The subject being thus declared, the attribute and manner of attribution must be now considered, to gather up the truth proposed.

1. In the attribute are two terms, 1. of dominion, *He is Lord.* 2. Of the correlat or subject over which he is Lord, that is, the *Sabbath*, as it noteth the day of Gods rest weekly, with the priviledges, and duties annexed thereunto. Now as the Son of man is Lord of all, so is he of the Sabbath, denominated upon these accounts.

1. As to the creation of it from the beginning; by him light was commanded to be, and every day to appear in its order; so is he the Lord of the Sabbath, as being the maker thereof.

2. As to the sanction of it, both in the Law and Gospel; God in him was Lawgiver, in Old and New Testament establishing the Sabbath: for so Christ came not to destroy the Law of it, but to fulfill it, that is, to settle and establish it: he is no such Lord as to destroy his possession.

3. As to the disposition of it, with respect to the time of it, even to this or that seventh days portion, as stands with his good pleasure, and seemeth best to him. Lords may dispose of their own justly, as they please; much more may the absolute Lord of Heaven and Earth change times and seasons, that are in his hand; and so his Sabbath; because it is his onely to dispose.

2. The manner of attribution is necessary, and reciprocal, he who is the Son of man, is the

Lord

Lord of the Sabbath, and he who is the Lord of the Sabbath is that Son of Man. From all these then the issue is, that Christ Jesus is truly the Lord of the Sabbath, and being so, he onely hath power, and none els, to change it from day to day, these Corollaries arise from the whole.

1. *There must be a Gospel Sabbath so long as Jesus the Son of Man is the Lord of it*, for if the Sabbath cease, where is his Lordship and dominion over it? Shall he be Lord of nothing?

2. *Gospel-law doth now impose upon mens consciences, who acknowledge Jesus to be their Lord, a necessity of a strict and spiritual observation of his Sabbath:* For he is Lord of it; and hath opened the spirituality of this, as well as other lawes of God, and in all things the Father send's souls to wait upon his mouth and hear him.

3. *There is no ground at all for any, under pretense of liberty from the Law by Christ, to deny the Sabbath under the Gospel, or to assert, that now every day is a Sabbath to Christians:* Nay these, not with standing their zealous profession of the New Testament against the old, are convinced to be enemies of the Lord of glory, who claimeth it to be his due, and will not part with this honour to another, to be the Lord of the Sabbath-day, and that, of it, as one single day weekly returning: Who also, as he is their Lord, and Lord of all, expects obedience from them, for the sanctification of the same.

4. *It is Christs prerogative as Lord of the Sabbath, to determin what works are competent thereunto, and fit for his subjects to perform therein:* He

Isai. 58:13; alone can teach us, what are our own works forbidden to be done there upon; and what are Matth. 12: our own injoined conscientiously to be perfor- v. 3, 13. med therein: so also he hath informed us there about upon the cavils of the Pharisees.

So the Authour of this change of the Sabbath is declared, ful of power:

II. *Of the Authorization of the Gospel-Sabbath.*

2. AS to the next thing proposed about the act of exacting this Lords power in Authorizing this change of the Sabbath (his Authority being vindicated) we proceed in the next place to declare it, And to give a clearer understanding of this matter, we offer unto observation. 1. What the Lord of the Sabbath did as to the stating it under the Gospel. 2. How he did put forth his Authority actually for the change of the Day.

1. Of the former the conclusion following will give an account.

APHORISM I.

JEsus, the Son of Man, the Lord of the Sabbath-day, did actually state and establish a weekly Sabbath

Sabbath under his Gospel-government, & administration. Which to open and to prove these considerations are offered unto our thoughts.

1. That it is said, he stated or setled (*a Sabbath*) in his Kingdom; not specifying it by seventh day either from creation or redemption: Now it is granted, that in his discourse with the Jewes, he spake of that *Day of Sabbath* then observed by them, while it was standing; and no lesse including that *Day of Sabbath*, which he himself did set up for after time in the change of it: Both dayes were his, and within the verge of his Kingdom, to stablish or to change; now the first seventh he did continue to be his Sabbath unto the time appointed; and then he translated the same Sabbath or day of weekly rest unto another seventh; so that he kept actually a stated Sabbath still for his Church.

2. The proof of this he giveth both in general and special.

1. In general it is argued, The Son of Man and Lord of the Sabbath did state settle and confirm the whole moral Law of God, therefore did he in that act settle every special command, and so the fourth; which concerneth the Sabbath with every iot and tittle contained in this and the rest. Yea and constitute's all this to be the Law of his Kingdom, and to indure to dissolution of Heaven and earth together with discovery, of the danger to the violaters of the least of these commands, *Exclusion out of heaven*; and of the reward to the observers of them, *exaltation in the highest heavenly glory.* Mat. 5: 17. ver. 18: 19.

Dub I. If it be excepted, that there is no mention of
Sol. the Sabbath here. It is replied. 1. In arguments taken from the whole, if that be proved, then each part is proved in it; and so if the intire moral Law be setled by Christ, then must that of the Sabbath be confirmed in it. 2. There is no necessity in general arguments conclusive to give instances in all particulars; but in such as serve for the præsent purpose, so doth Christ unto the Pharisees in this place. 3. Though the Lord mention not the Sabbath here, yet elsewhere he doth, never to be abolished but established.

Dub. II. If again it be suggested, that this Law concern's onely the seventh dayes Sabbath from the creation and none els.

Sol. The return is, that Sabbath in the fourth command comprehends any day, which God shall chuse to make his rest: Therefore is it said, *Remember the Sabbath day* to Sanctify it; not *that seventh* onely, unto which then it was annexed.

Dub. III. 3. If yet it be objected, that the fourth com-
Sol. mand is not moral; the answear is. 1. This Law was one of those ten words written with the very finger of God; and all these were moral. 2. This Sabbath hath its foundation in the very institution of nature from the beginning; so that, by the help of Gods revelation, man might receive the knowledge of the nature of Gods Sabbath, as well as of any other of the six dayes. 3. Gods positive Law giveth a sanction to the *Morality* of it, as that, which is eternally spiritual, holy and just, and good.

Dub. IIII. 4. If further it be opposed, that the morality of

of the firſt Sabbath being granted, then there can be no place left for changing it unto another day; becauſe moral lawes are perpetual.

We ſhortly deny the conſequence, upon this ground; the Sabbath is moral, and ſo perpetual: for God will have his weekly reſt in his Church for ever: but the firſt ſeventh day, as that portion of time, is not ſo: true it is, that naturally this portion of time doth indure ſo long as the world ſtand's. It hath it's *Natural ever* with the other ſix dayes, but a *Morall ever* as relating to the *weekly reſt* of God, it had not, for God was reſolved to place that in fulnes of time upon another day, when his reſt was compleated in his Son: and that now he hath done. Sol.

5. If again it be urged, that the Sabbath was a type, and therefore muſt vanish, when Chriſt appeared? Dub. 3.

It is plainly denied, the weekly Sabbath was not a type; it reſt's upon the objector to prove it: but the true ſanctification of it by men, was indeed a morall ſigne of their obedience, and ſo of their relation to God: (as before was ſtated;) But this is far enough from being a type. Sol.

6. If yet any thus cavil, that Chriſt ſhould ſpeak, (in the forecited place) of the ceremonial Law and not of the moral, becauſe he inſtanceth, in bringing a gift to the Altar. Mat. 5: 23.

1. The very plain words of Chriſt, and his inſtances in morall commands will confute him, that he ſpeak's againſt truth. 2. The inſtance of the Altar Worship, was onely brought in, as ſerving a moral command, being an inſtituted ordinance for that time; the meaning whereof Sol.

truly

truly was, that no man should come in wrath to worship God, for it would not be accepted. These exceptions then hinder not the general proof, that Christ did confirm a Sabbath under the Gospel in establishing the whole moral Law. A Sabbath then now there must be.

2. In special, I shall onely urge one word from the Lord of the Sabbath, to proove his stating and setling of it under the Gospel, which is this assertion of his, *The Sabbath was made for man*, that is, for the good of man in body, in soul, for temporal, spiritual and eternal blessing; and therefore the Son of man (who is Jesus onely, as cleared already) is Lord also of the Sabbath, to turn it effectually unto mans good. However the Evangelist report's it of him in the third person, yet it is in force as much as if he had said himself. I say the Sabbath was made for man, it was created by me for his good to give rest, and blessing and sanctification to him; and I am come the Son of man in the flesh, Lord of the Sabbath, to effect all good to man therein; neither shall it cease to blesse him, so long as man is upon the Earth. What clearer proof can be, than this, that Christ did state and settle a Sabbath in his Kingdom. All this is but initial to the change of the day.

Mark. 2: 27 ver. 28.

And to these might be added all his discourses with the Pharisees about the Sabbath, not once denying it, but regulating the duties of it; together with his admonition to his disciples, upon his foretelling the destruction of Jerusalem, which was many years after Christs going to the Father, that they should pray, that their flight might

might not be on the Sabbath-day; all which prove alſo the ſetled continuance of a Sabbath under Goſpel-times with Chriſts ſanction and approbation; but ſufficient proof being made of the concluſion before; I ſhall ſuperſede any further progreſſe in other arguments.

2. We proceed now unto the more ſpecial demonſtration of the actual change of the day, whereon the Goſpel Sabbath is now ſetled to the effecting whereof we have to declare the exerting of Chriſts power as to this change two wayes.

1. In laying the foundation of this change.
2. In the actual inſtitution of it.

1. As to the former, it will be declared in this propoſition.

Aph. II.

Jeſus Chriſt the Son of Man the Lord of the Sabbath did lay a foundation, by his reſt from his labours, in the reſurrection from the dead, for changing the Sabbath to the firſt day of the week, from the firſt ſeventh day, Three poſitive truths are here imported, and from Evangelical hiſtory muſt be made good, which jointly appearing to be true, will clear up this Aphoriſm.

The firſt is, That the Son of Man, the Lord of the Sabbath did indeed *riſe from the dead upon the firſt day in the week* the next after the firſt ſeventh dayes Sabbath. If this ſhould be denied by any, it would ſhake the foundation

of

of this changing of the Sabbath: It may be said then, as the Apostle did to them, who denied the resurrection, if Christ be not risen, then is your faith vain, as to life by him; no lesse will it follow, that if Christ did not rise on the first
Mat. 28: 1. day, our faith as to the change of the Sabbath,
Mark. 16: 2 is in vain, but he did rise on the first day of the
Joh. 21: 1. week, as the Gospel witnesseth: so farr then faith
Luk. 24: 1. may be firm.

2. The next special Truth in the general conclusion, is, *Christ Jesus in his Resurrection upon the first day of the week, rested from all his suffering labours, or ceased from his travelling works about mans redemption:* And God rested in himg
Joh. 19. 30. it is true, the work was *finished* in his expirin upon the crosse as to the price of redemption; but all was not over until he had laid his appointed time in the grave, and then having broken the bands of death he arose, and ceased fully from his painfull works, and rested victoriously, no more to suffer or dye. Now this *resting* of
Rom. 6: 9. his, ot his *ceasing from his work* is to be under-
Heb. 9: 21. stood, both *neutrally* as to himself, he rested or ceased from his own travels; and *actively* as to those for whom he wrought, that is, he *made a rest for them:* to cease from their sad travels under sin. No lesse doth Gods resting from the works of creation signify, for he ceased from his six dayes work on the seventh himself, and
Gen. 2: 2. made a Rest for man.

The word by which the Apostle renders the Hebrew, necessary imports both, and so is it ren-
Heb. 4: 4. 8. dred in our English, *resting* and *giving rest.*

And

And indeed however God made that moral rest for man then (which if he had kept, how blessed might he have bin?) yet the Father never came to the rest intended for man, until in his Son he had finished the work of redemption: now the Father and Son and Spirit are at rest having made hereby rest for man: And all this was finished, not on the seventh day from creation but on the first day of the week: that day was pitched on for the first rest of God and this is stated for the second. All which was done by the Son of Man, the Lord of the Sabbath, in the day of his rising from the dead, as is expressly and fully testified in the Scriptures of God: so that we shall take this for a granted truth with the former, and labour in the last special Proposition to improve it to our purpose.

3. The last position in the Aphorism is this; *The Son of Man, the Lord of the Sabbath, by his rest in the day of his rising from the dead, did lay the foundation of the change of the Sabbath from the seventh to the first day of the week.*

1. Upon this *Hypothesis* or supposition, *That the day is so actually changed by him* (which will appear in the next head of his authorisation) I argue the truth of this proposition thus; If Gods rest from the works of creation were the ground or foundation of fixing his Sabbath upon the first seventh day, then Gods rest in his Son from the work, and sore travel for redemption, is as just a ground for altering it unto the eigth, or first day of the week; but Gods rest was a sufficient ground for the first, therefore, it is no weaker a foundation for the second. As to the assumption,

Gen.2:2. Heb.4.4. Ex.20:11. ption; there is no doubt to be made, seeing it is given in the institution by Moses, and confirmed by the allegation of the Apostle; and urged by God in his legislation at mount Sinai, where expressely it is said, Jehovah rested the seventh day, therefore he blessed the Sabbath day and hallowed it, that is, upon the account of his own rest he made, blessed, and sanctified the Sabbath for man.

If doubt be made about the proposition which is *Hypothetical*, and the consequence be denied, that the reason or ground of alteration, followeth not from that of institution, it is confirmed, from this principle, that *Gods rest* onely is the cause of *mans Sabbath*; therefore if it be the foundation of its being, needs must it also, be the cause of its alteration and fixing it upon any day, wherein the Lord declareth his *rest* to men, this argument then is not weak but forceable to conclude, that the Lord of the Sabbath, by resting on the first day of the week, did point out that day to be the Sabbath for man, afterward.

2. Upon some other concessions which the Evangelical History yeeldeth, I would offer further considerations for the clearing of this *Aphorism*: the matters taken for granted are.

1. That the hour and time of the Lords suffering, lying in the grave, and rising, was not *Accidental* to him, nor fortuitous but *fore known* and *fore told* by him, he acquainted his Disciples somtimes, that his hour was *not yet come*, and Joh.8.10. Mat.14.15. at other times that it *was come*, when the time drew neer. And nothing is more clearly revealed

ded than this, that Christ died, and was buried and rose again the third day according to the scriptures; and if so, it must be foreseen and fore-ordained, and not fall out by chance. 1 Cor. 15 ver. 3. 4.

2. That the time of the Lords suffering and rising was not imposed on him by coaction, but undertaken by him of choise, and by election: so he speaks of his death, no man taketh away my life from me, but I lay it down of my self &c. Joh. 10. 18. and frequently of his resurrection that on the third day he would rise, and take up his life again. Mat. 16. 21 Now if the Lord did choose this season, it must be granted; 1. That he determined to suffer upon the day of præparation to the first seventh dayes-Sabbath which the Jewes observed. 2. That upon his own choise he would lye buried in the grave the full space of that Sabbath, from evening to evening, until the dawning of the next day.

3. That he designed in his own counsel to cease from suffering and rise again victorious over sin and death, and hell, on the first day of the week, which was that third foretold. These things lye in the surface of the Gospel History visible to all.

3. This concession also from the præcedent, we do not beg, but challenge, that these dayes foretold and pitched on by the Lord for his suffering and rising, were by him aimed unto some special end. No professed christian can judge so unworthily of the onely wise Lord, that he should foretel & choose the three dayes to suffer and to rise, but it must be to some special scope with respect to the dayes, as much as to the work

of them. Now here need's a mind full of wisdom to search and find out this: to pretend to such a pitch of this wisdom, as peremptorily to determin, may savour of arrogancy in men: yet, I hope, in all humility a man may desire of God such wisdom, and after a due search, offer to the serious and wise, what return they have from Heaven in such a matter: it is therefore humbly inquired, may not this be the Lords special end in chosing to dye and be buried on the day of preparation and Jewes Sabbath, to bury that day with himself that it should be no more, for otherwise he might have died the second, third or fourth day of the week, but he chose the sixth & seventh for his own purpose to effect it.

Again, may not this be the Lords special aim in pitching on the first day of the week, for ceasing from his painful works one the crosse and in the grave, and for rising from the dead, to revive another *day*, settle that for his *Sabbath*? For this was the day of his rest, and therefore congruous was it, that thereon, he should make his weekly rest for his Church. If these please not, there is nothing to be said to the objector, but this *Cedo tertium*, let him or any give a better account of this matter: For certainly the Lord chose these dayes from the rest, for the special works of them; therefore must he have his peculiar end therein. Neither are the former *Querys* groundles? For if the Lord did constitute this first day to be his, then doubtles he aimed at it in his rising thereupon; which will be made good in the next head of actual Institution.

Dub. 1.

If by any it be excepted. 1. That the Day

of

of Christs Resurrection, was not the time of the full rest from his works; for he afterward ascended, and still make's intercession for his redeemed at the right hand of God; therefore; it can be no such ground for changing the day of Sabbath: it is answeared.

Sol. 1. Neither did God cease from all the works of creation, when he instituted the first seventh day for his Sabbath; but onely from the works of the six fore going dayes; for he createth still. Yet his first cessation so far, was ground enough to make his Sabbath thereupon. 2. Therefore Christs ceasing from all his suffering works, whereby he wrought our eternal redemption, was a sufficient rest, thereon to ground the change of the Sabbath; notwithstanding he carrieth on the work of mediation at the right-hand of God.

Dub. 11. 1. If again it be objected. That the rest of Christ is not a sufficient ground for altering the Sabbath, without a command issuing from him, to settle it thereupon. It is replied.

Sol. 1. That in the first Sabbaths institution by God from the creation, there is no expresse command recorded to come from the Lord about it, but onely the cessation from his works is urged as the ground of its institution: why then should there be any more required from the Lord, than his own rest, as the ground of changing it?

2. Beside this, the cessation or rest of the Father and Son from their works both first and second do imply a command from God upon creatures, to observe that day of rest. The revelation of the rest, import's the signification of

Rom. 1: v. 19, 20. Gods will in it; Gods works are his word, to teach obedience to men.

Dub. III. 3. If further it be argued, that if Christs rest point out the Sabbath for mans rest also; then, either his passion or his whole life must point out the dayes of labour; or how shall we know when to do our own works? It is in short charged on this.

1. To be a meer cavil, and fallacious argument, the consequence whereof is false, and denied 2. Let such a one know, that however the Lord did change holy time, yet he altered not natural time, but having now setled his rest upon the first day of the week, he made the seventh day common; and so leaveth man six dayes to labour in, as before, and this is his constitution unto men in his Church for ever. These rubs are now removed. And thus far is cleared the first head that was proposed as to Christs actual change of the Sabbath under the Gospel, which was the authorisation of it, in laying the foundation, by his rising from the dead: now followeth the real and formal act of this change to be considered; to the stating whereof we proceed, that we may understand the ful actual institution of it.

II. *Of*

II. *Of the Actual Institution of the first day in the week to be the Christians day of weekly rest by the Lord of the Sabbath.*

SEing Christs former Actions both in the initial stating of a Sabbath under the Gospel, and in laying the foundation of its change, are liable to exceptions, & conclude not the matter firmly unles it appear, that the Lord hath put forth his authority in an actual fixing of his Sabbath upon the first day of the week, this is the one necessary thing to be demonstrated; whereabout we shall lay down this conclusion, and make it good.

APHOR. III.

JEsus Christ, the Son of Man, Lord of the Sabbath, by his own authority hath changed it from the first seventh day and fixed it upon the first day of the week; so called upon the creation account, because the seventh was the last, or end of those weekly dayes. This assertion hath bin opposed and denied by men of several judgments and wayes; yet there is hope, it may be demonstrable by Evangelical truth to them that love the truth.

The demonstration concluding this may be thus formed: *That day of the week only upon which the Lord of the Sabbath hath put his own name, to be the Lords day, is doubtles, the day*

of the weekly Sabbath, whatever it might be before. But, *The first day of the week is that onely; upon which the Lord of the Sabbath hath imposed his name, to be the Lords Day;* Therefore, this first day of the week must be constituted by him to be the weekly Sabbath.

If any quæstion be made about the proposition (as yet we see none justly can) it may be solved, and the truth thereof dilucidated by a serious pondering of this Præcognition, *That Gods imposition of names upon persons or things giveth them their definition, as to the import and end of the name, imposed:* for God misnameth nothing. So when God made light, and parted it from darknes, Gen. 1. 4,5 he called the *Light, Day,* & the *Darknes* he called *Night*; which plainly giveth the definition of night and day, viz. The day is that space of time which is light, and the night is that part, which is darknes. And these stand stedfast by his naming of them. No otherwise is it in Gods distinguishing dayes both common, and holy; by imposing his name upon the one, he maketh it holy for himself; and by not imposing it upon others, he leaveth them common. And hence they receive their special definitions of holy and common time. Now when God shall say, either of the seventh or the first day of the week. *My* Ex. 16: 23. *name* is upon this day; it is an *Holy rest to me,* Isai. 58: 13. *my Holy-day*; yea and shall require man to call it after this name, the holy day of Jehovah, doth not this naming of it by the Lord, define it to be his Sabbath, or the holy day of his rest? And if Gods imposition of his name upon a day for his rest, determin that day to be it, giving

giving it both nature and end of the Sabbath; the propoſition is manifeſt and clear from exception.

The aſſumption then in this argument is like to indure the greateſt batteries, which was, *That the Lord of Sabbath hath impoſed his own name upon the firſt day of the week for his reſt*: It is of concernment therefore to ſtrengthen this.

The ground, upon which I ſhall raiſe ſome works for defenſe of the truth aſſumed, I ſhall chooſe in that known appellation of the firſt day of the week, by the name of the *Lords-day*; which is declared by that beloved Diſciple John in his Revelations *I was in the Spirit upon Lords-day*: which if he mention as the known name of the day of the Lords Reſurrection, (as he doth) then is it apparent that this name impoſed, muſt point out the Lords holy day, or the Chriſtian Sabbath. But here many rubs are caſt in our way. Rev. 1. 10. ἐν τῇ κυριακῇ ἡμέρᾳ.

1. How will you prove this to be ſpoken of the firſt day of the week? Quæſt. I.
2. How will it be made good, that this name import's the Sabbath? Quæſt. II.
3. How can it be declared that the Lord himſelf impoſed this name? Quæſt. III.
4. What influence had John upon him in declaring this name? Quæſt. IIII.

To all theſe ſatisfaction muſt be given to remove ſcruples, and clear the ground-work that is laid, and ſo inforce the aſſumption, that the

concluſion may ſtand firm. We ſhall anſwear in order.

Anſwer. I. To the firſt. Seing we are put upon the proof that the day of Chriſts Reſurrection is the ſubject of this denomination, *the Lords day*: it will be requiſit, rationaly to lay aſide other opinions, and then to confirm this.

1. The oppoſit judgments are various, according to mens conjectures; which it will be ſufficient to name, and briefly to confute.

1. It is no indefinit, or undetermined time meant by this day of the Lord, as ſome would have it; but it is a diſtinct, and determinat day, owned by the Lord; the word is plain, the *Lords day* noting one *ſingle day*. This is but a cavil.

2. Neither can it be referred to the ſeventh dayes Sabbath, as I find ſome applying it; becauſe he was the Lord of the Sabbath, that is, of the ſeventh dayes Sabbath from the beginning, and no other; this is begged but not proved. The aſſertion therefore is denied; he that makes it, muſt prove it, before it will be granted. Yet thus far we yeeld, That the Son of Man is Lord of the Sabbath, on whatſoever day the authority of God ſhall pitch it, either ſeventh or firſt day of the week, therefore he is not ſaid to be the Lord of the ſeventh day, but of the Sabbath. Yet further, as irrational is it, to ſay, that this Lords day is ſpoken of the old Sabbath, as to affirm, that the Lords ſupper mean's the paſſeover; which in another head of this diſcourſe will be more declared. Moreoyer, it is evident, that the Son of Man, that is

is; God manifeſt in the flesh is the Lord of the Sabbath, and had power to alter the day, and did ſo; for this Lords day, was revealed after his comming in the flesh; but the ſeventh day Sabbath long before; theſe therefore cannot be one and the ſame day. As he was revealed newly in the Goſpel to be one Lord Jeſus Chriſt our Mediatour, ſo a new day of his was revealed alſo, which the Church never knew before, even that of his reſurrection; which notoriouſly is known to be the Lords-day: he being declared to be the Son of God therein. This forced gloſſe then hinders not. Rom. 14.

3. This Lords-day cannot be attributed to the day of his nativity, as ſome would phanſie. For, 1. That was not obſerved by the Apoſtles and Church at that time, annually, much leſſe weekly as this was.

2. The day of Chriſts nativity could not be that time, wherein this revelation was given to John; for that was many yeers paſt; neither then known or obſerved by the Church in an anniverſary revolution.

4. This title of the *Lords-day* was not impoſed upon any extraordinary time, by reaſon of the great revelation given out to John therein, as is ſaid by others. For 1. He was in the ſpirit on the Lords day, before the viſions came unto him; this Lords day then, was before thoſe revelations; therefore, they could not be the ground of this appellation. And to prætend to a *Prolepſis* here that by way of anticipation it ſhould be called the Lords day, becauſe of the revelation following, is a miſerable ſhift; the day Revel. 1:4.

being known. 2. Consider we that he writeth to the seven Churches in Asia, and informeth them of the time known unto them, as well as unto him, wherein he had these revelations from Christ, viz. the weekly Lords day; while he was therein up with God in spiritual converses. It had bin very strange for him to mention unto them an unknown day of the Lord; as if he had said, in the day of the Lords revelations, I heard such a voice, &c. How could thy tell what day, that was? But here he certifieth them of the revelations made unto him, in a day, well known to them, and to the Churches of Christ, as was the custom of the old Prophets to do. So then none of these dayes or times are that upon which this name of the *Lords-day*; is called.

2. These being exploded we conclude the first day of the week, on which the Lord of the Sabbath rose from the dead, is that onely which here obtaineth the name of the *Lords-day*; which is thus confirmed.

1. It is the day, which he himself made, to declare himself to be the Son of God, the chief corner stone, the foundation of his Church; therefore properly is it stiled the *Lords-day*, wherein he shewed himself the *Lord of all*, triumphing over sin, and Death and Hell. If therefore he appointed this and none but this, to be his day; who can deny his name to be fixed on it? this onely is and must be the *Lords day* here intended.

2. This was the *Day* onely known in the Churches of Christ at that time to be the *Lords-day*, and so was observed, and so called by them, and by the immediat generations of the Church

Church following them, yea and to this day in the true Churches of Christ is it owned under this name. Now against such a cloud of witnesses to deny this *appellation* to this *day* is very unreasonable. This Pen-man of these revelations, writeth of these as given to him on that day; which was well known to and observed by them: nay he himself was in the spiritual observation of it, when these visions of God were vouchsafed to him. So much for præsent confirmation of the answear to the first demand, more will appear to force this in the following replies unto the rest.

To the second. The import of this title the *Lords-day* in this place, as elsewhere is, æquivalent unto the *Sabbath*; for so are they used reciprocally, one for another. And to clear this sense as genuine and proper unto the phrase here, I shall offer some considerable things to be observed about it. 1. That there is a great difference between these two expressions, *The Lords day*, and *The day of the Lord*: Though they seem in our English to signify the same, yet in the language wherein the Spirit of God caused them to be written, there is a greater distinction, as also in other tongues. 1. The *day of the Lord* usually in the old and new Testament noteth some distinct time, once in being, passing away, and not returning again in any constant vicissitude, and commonly it is applied unto the season of executing judgment upon sinners both special and general; but these are not known before they come; as the several instances will prove: but that which is called *the Lords-day* is known properly to be his by appropriation, and sequestration

ἡ κυριακὴ Κυριακὴ. Dies Dominica. Dies Domini. 1 Thes. 5:2. 2 Pet. 3:10.

1.

Amos 5. v. 18, 20.

tion to himself from all other dayes for his holy
2. service. 2. Besides the *dayes of the Lord*, we read, *many*, both of special and general visitations of sinners in judgment; but, *the Lords day* mentioned here is but one, and that returning in weekly course, known fully in the Churches of
3. Christ, and kept for honour of their Lord accor-
Κυριακὴ. ding to his will. 3. The word Lords-day, is such a *Denominative*, that is commonly known
Κυρίου. and received by all, as peculiar to the Lord, but the *day of the Lord* is that, which is known to himself onely, until he declare it by his works
4. determined to be done in such a day. 4. The word used here noting the *Lords-day*, is but once more
2 Cor. 11: 20. to be found in the new Testament, were we read it of the *Lords supper*; which there without controversy is admitted by all to signify a general or-
Κυριακὸν δεῖπνον. dinance of Christ set up in his Church, that was his supper sacramental, generally and eminently
Rev. 19:17. known; however we read of other suppers of God or of the Lord, which blind not this whence may it rationally be argued thus, if where ever els this term is by the Spirit used, it noteth, an ordinance of the Lords making, and setting apart for his Church, therein to attend on him, so it must signify here, (unles sufficient reason be shewed to the contrary) but els where it expresseth a setled, & known ordinance of Christ, therefore so it must signify here, (there being no sufficient reason to deny it.) This then pointeth out a stated known day of the Lord to be sanctified unto him, in this place, as in the other, it declareth his supper to be celebrated in the Church
Dub. 1. If against this it be excepted, 1. The Lords sup-

supper besides the imposition of the name was clearly instituted, but this day not so.

The answer is. 1. The institution of the supper by Christ, was in respect of the matter, form, and end of this new ordinance set up in his Church, which were not known before, therefore it was necessary, that he should declare the elements of bread and wine to be the materials of it, and the Sacramental union between these and his body and blood, to be the formal being of it; and the remembrance of him, or the shewing forth of the Lords death past, until he come again, to be the end of it; and so now newly did he ordain and settle this supper in his Church. Sol.

2. There was no need to do this about his *holy day* or *Sabbath*, the nature and end of it being declared from the beginning: His work now was, but to change it from one day to another, and not to make a *new rest* or *Sabbath*; it being his spiritual rest instituted for man before, & not a Jewish ceremony.

3. The imposition of the Lords name upon this *new day*, is a full ordination of it to be his day of weekly *rest* with his Church, or his *holy Sabbath*; as hath bin said, Gods imposing his name upon any thing is the instituting or making it to subsist in its nature and propriety to be the Lords. This exception then hurt's us not. *13.*

If yet it be suggested. 2. The Lords supper was a Sacrament unchangeable, but the Sabbath is as other dayes changeable; the case then is not like. It is replied. 1. This alters not the case at all; for be it *Sacrament*, or *day*, if the Lord put his name equally upon them, they are alike his. Dub. II. Sol.

may

2. but let us ask, by whom may the Sabbath be changed; what, by Man? This is false; Man may change what he maketh, but he made not Gods Sabbath, and wo be to him, that dareth to change it.

3. God hath altered his own Sacraments and dayes also; how then are Sacraments unchangeable? If he mean, by men, they can no more change Gods dayes than his Sacraments: yet sad experience sheweth, some men have wickedly changed and corrupted both; who must answer it unto Christ. This block is removed also; This clear proof of ordayning the Christian Sabbath on the first day of the week cannot be so eluded. 2. To the former consideration adde this, to clear up the sence given of the *Lords day*; that it is set forth by an *Emphatical article*, noting an eminently known day, *The* or *that Lords* day; which he mention's as of that eminent day injoined on the Churches to keep and be observed by them; on that *Lords day*, saith he, I was in the Spirit. This is no vain *Criticism* but an *Emphatical* denotation of the Lords-day Sabbath by the Spirit. We conclude therefore our answear from all these to the second quære in these particulars.

1. That the Lord, whose name is here imposed on this day, is the object terminating all the work. & Worship of it: his day it is.

2. That the imposition of his name upon it, made it known to his Churches, to be their holy day of rest unto the Lord.

3. That as the Lords name imposed gave being to his supper so no lesse doth it make the new day of rest to be his.

4. That

4. That this imposition of the Lords name now, was upon the day of his resurrection even the first day of the week? For upon any other day justly it cannot be fastned; This being the known day of the Churches solemne Assembling.

To the third. The proof, that the Lord Jesus Christ himself did put his name upon this day, may be thus made out firmly.

1. The giving, or bestowing of Gods name on any time, thing, or person, is reciprocal with himself; therefore none but the Lord could put his name upon this day: (supposing that it is rightly and authenticaly imposed.) As to the antecedent, who can rationally deny it? Who hath the disposing of the Lords Name but himself? Will you say the Apostles or the Church might do it? What, without the Lords commission or command? they would not, they durst not: God never betrusted any of them to bestow his Glory, or call his name upon any thing, but onely declaratively from him, when he gave them authority so to do: Now take we it thus, and it is agreed, that the Lord primarily and, efficiently, and the Apostles secondarily, and declaratively put the Lords Name upon the day of his rising, to make it a weekly rest: So then whether mediatly, or immediatly the Lord must be the authour of this imposition of his name, he will not part with this glory to another.

2. All power in Heaven and in Earth was given to the Lord Jesus onely to settle his Church to appoint ordinances, to change times according Mat. 28.19

ding to the Fathers pleasure, therefore he onely authoritatively could change this day of Sabbath and put his name upon it, no man is intrusted with this power but himself.

Rev. 1: 1. 3. He that was the Authour of these Revelations to his Servant John, was the imposer of this name upon this day; but that was Jesus Christ, therefore he must be the namer of this day also, the assumption is expresse in the written word: the proposition, if doubted, may be thus cleared, he that appointed these Revelations, set also the time of giving them, nay made that time for John to converse in the Spirit with him; and is it probable, that he should not name, what he made? these actions are so concurrent, that it is not reasonable to divide them. These considerations may clear the authour of this imposition, and so satisfy the third inquiry.

To the fourth: The influence of power, which the beloved John had in naming this name upon this day, is onely ministerial or instrumental; the Lord Jesus giveth it, and he writeth it.

1 Cor. 3. 5. This is the Highest of their claim, to be Ministers by whom souls are brought to know and beleeve the Gospel: and no more was he but a faithful messenger to declare that to be the *Lords-day* upon which his Lord himself had fixed his own name. Thus far is answear made to the Quæres; and it is hoped, that therein so much light hath appeared as to clear up, the authorisation of the *Lords-day* or *Christian Sabbath* on the first day of the week to be enacted by the Lord himself; which was the conclusion to be demonstrated.

To

To any, that may yet object, that this text is but a single testimony of the imposition of the Lords name upon this day and that there needeth further evidence to prove the change from God. I shall shortly return. 1. One clear word of God is as good as ten thousand from him; and as much to be beleeved by man; though not so often revealed. Dub. Sol.

If God speak his mind but once it is enough. 2. As to the present text it plainly declare's the Lords name to be set upon his known day of Resurrection; neither are we to suffer this to be eluded by vain exceptions, but study it, and stick to it, as a strong proof, of the cause changing the day of Sabbath. 3. Yet is there more demonstration of this done by the consequent effect, which is the general practise of the Church observing it upon this authority: to which we now proceed.

III. *The last Demonstration of the change of the Sabbath to the first day of the week from Apostolical, and Ecclesiastical Practise in those first times.*

A Postolical practise in any thing of their office, presumeth safely Christs authority, and commission foregoing: and as it doth so in all other ordinances; no lesse doth it in this their practise about the first

day of the week, in their injunction and observation of the same by solemne assemblies for Sabbath-work, the argument hence is sound; the Apostles did it in their administrations; therefore the Lord instituted, and commanded it: they would not execute in their office, nay being acted by his Spirit they could not do any thing, but what the Lord ordained, if therefore we can find Apostolical practise about this change, doubtles *Christ* himself must be the Authour of it. Now the practise of the Apostles here about is declared two wayes.

1. By injunction of Christian assemblies upon the Lords day.
2. By meeting with the Churches, and observing the same day themselves.

1. As to the first it is laid down in the conclusion following.

Aphorism I.

A *Postolical authority did injoin the Churches of Christ to come together for Sabbath duties upon*
1 Cor. 16. 1. *the first day of the week, or the Lords-day.* The record of one Apostle, to whom all the rest did agree may suffice to warrant it, when he writeth to the *Churches* of *Corinth* and *Galatia* to observe this. But because plain Scriptures are perplexed by various glosses, it is requisit, that this proposition be cleared to be the sence of this Text; and that exceptions against it may be removed out of the way.

1. To

1. To give a full account of this text, and thence to prove the propoſition, I ſhall propoſe theſe plain truths from the letter of the text.

1. That the Apoſtle in the authority of Chriſt writeth this injunction to them of *Corinth* and *Galatia* as the Churches of Chriſt: ſo that, the import muſt be the imparting of Chriſts mind to them in ſome ſpecial matter.

2. That he writeth to them here Authoritatively by way of charge and ordination; not by arbitrary counſels or adviſe as ſomtimes he doth.

3. That his firſt injunction is to make a collection for the ſaints, which was one ſpecial Sabbath duty, to exerciſe charity and pity to poor ſaints; ſuch works of mercy are approved by Chriſt as ſutable to the Sabbath.

4. That the next injunction is for their Church-aſſembly, that week they met together to expreſſe their love to their Lord, in the duties of Worſhip, they might then declare fitly their love unto his Saints. And this is required by the former authority, no leſſe, than to make collections for the ſaints, which they could not well do, but by aſſembling together, as they uſually did on that day: this therefore is commanded in order to the duties of it and ſpecially in this place, for comforting the hearts of perſecuted Saints.

5. That the firſt day of the week here mentioned, was the ſame in courſe with that upon which the Evangeliſts teſtify, that the Lord aroſe from the dead, and which thereupon grew into a weekly obſervation. Now this may

further appear. 1. By the general use of this phrase in the new Testament, after Christs resurrection to note that time. 2. From the force of the preposition used, which is distributive; we read, *upon the first day* of the week, as if this work were to be done in one day onely; as may be misconceived; but literaly it is *according to the first* day of the week as weekly it doth return, let this collection be made, so that it was a duty annexed unto the day, not once or twise but constantly, as most proper to Christ assemblies upon their weekly solemne day of attending upon the Lord. 3. That this first day is here mean't; is generally the concurrent judgment of interpreters, antient and modern. All which may together certify, that this *first day* was the *Lords* day; as it hath bin found in some old copy; and so paraphrased by one of old; Paul commanded, that upon the *first day*, that is the *Lords day*, all should contribute &c. enough then for this.

κατὰ μίαν.

6. That the proportion required from them, giveth some ground to conclude, that this first day was the Lords-day-rest; for they were to lay up each man by himself, to make up together a stock or treasury, according as he had bin prospered before by God in his six dayes labour; so that this new seventh day was the time of solemne meeting, when every one might bring his blessing from God, and offer it up as a sacrifice of a sweet savour with other duties of Worship unto him, for refreshing the bowels of poor saints. This work may well note the day. But to all this there are objections, which must be

solved

solved to clear this Apostolical Practise as to the injunction of the day.

1. It is objected, that the phrase here used in the Greek is not rightly translated, *the first day of the week*, but that this was to be done upon *any one day* in the week, noting any one day indefinitly without restriction; and therefore, that here no injunction is intended for the Church-assembly on the first day of the week. Obj. I. κατὰ μίαν σαββάτων.

The answear to this is. 1. That this phrase generally in the new Testament signifieth the first day, (the *Cardinal* number being put for the *ordinal*, *one* for *first*) and this, one Evangelist cleareth by expressing it in a term, which properly signifieth, *the first* day. μιᾷ τῶν. Mat. 16:2,9 comparat.

2. This cannot be, since, that the Apostle should injoin them to bring in their contributions, for perfecting the collections at a time uncertain and undetermined. 3. The Apostle did not leave the time to their arbitrary appointment, but set the time, that it might be ready when he came.

4. This day, the Church knew well, was appointed for their meeting's and therefore could understand the Apostle language, this is but a cavil.

2. It is objected. That the injunction was to make a collection, not to keep the day unto the Lord. Obj. II.

To satisfy this. 1. It is granted, that the matter first intended in the Apostles writing was to order a collection for the saints. 2. It is yet denied that he did not appoint the time to make it in their Church-Assembly before the Lord. Sol.

3. This injunction did at leaſt ſuppoſe the Churches meeting upon the firſt day of the week to be known. therefore in this, the Apoſtle ſecondarily did confirm the day and the work of it, and by the ſpirit of Chriſt gave ſanction to it in his place.

Matt. 2 : 1. Act. 20: 7. compare with Mat. 26: 17

3. It is ſuggeſted further. 1. By way of doubt; may not the firſt day of the week mentioned in other places be meant of the firſt of the Feaſt of unleavened bread? 2. By oppoſing this, that this firſt day of the week was no holy day to God, for the Apoſtle puts them upon caſting up their accounts of their worldly gains thereon; it was therefore a common day.

To theſe in ſhort. 1. It is impoſſible, that the firſt day of unleavened bread, ſhould be the ſame with that of Chriſts reſurrection, Mat. 28. 1. And that firſt day ſpoken of Act. 20. ver. 7. was the ſame day in the weekly revolution with that of the reſurrection.

2. The Apoſtle did not put them upon worldly buſines that day, but to bring with them, what they had prepared, and give it in to the Church treaſury for the ſaints. This was a Sabbath-work nothing therefore in theſe doth weaken the proof of the Apoſtles practiſe in confirming the firſt day to be the Lords day, and injoining the Churches therein, to do works ſutable thereunto; much leſſe do any of theſe objections nullify this teſtimony. The firſt concluſion then is the truth of God cleared in his Scriptures.

2. As to the ſecond head of Apoſtolical practiſe, we determine thus.

APH.

Aph. II.

The Apoſtles together with the Churches of Chriſt did obſerve the firſt day of the week, as the Lords holy Day, or Sabbath; by meeting and exerciſing themſelves in duties ſuitable thereunto; So the obſervation of the day by themſelves, as well as the injunction of it upon others, declared their practiſe, and both theſe demonſtrate, that the Lord Jeſus did eſtabliſh this to be his *holy-day*, without whoſe commiſſion they durſt not, they would not ſet up a day of their own, nor of humane inſtitution: if this then be made good, it will as certainly evince the Lords authorizing this day to be the Chriſtians Sabbath, as the Sun beams demonſtrate the Sun to shine. The *onely* work then to finish all, is to prove this practiſe of the Apoſtles from ſacred record and diſprove the arguments oppoſed thereunto.

1. The entrance into this work we ſhall make from the very day of Chriſts reſurrection; for if he laid this, as the foundation of the change of the day (as hath bin declared) then may be expected ſome actions among his Diſciples conform thereunto: about which thus we read. *Then the ſame day, at evening being the firſt day of the week when the doors were ſhut, the Diſciples were aſſembled for fear of the Jewes; came Jeſus, and ſtood in the midſt, and ſaith unto them, peace be unto you,* &c. Yet more is added; *and after eight dayes again his Diſciples were with in* &c. Wherein note; Joh. 20. 19. Ver. 26.

1. That upon the very day of resurrection the Disciples did assemble and meet, and what could be the end of their meeting, but to meditate upon the work of the day, when they had newly heard of the rising of their Lord, and to admire and praise God for his glorious manifestation of his Son in raising him from the dead? None can reasonably imagine, that they came together for common converse, or to sit gazing on each other.

2. That on the eight day after which was the next first day of the week, the Disciples met together again: I question not, but that they saw one another several times in the week; but when here it is written so distinctly for observation that they were just on the same day of the week after assembled within themselves; what can it import save an initial practise for the Church-assembling on this day? & their assemblies were ordained for sanctifying the name of God.

This will be strengthned by their successive meetings on this day.

3. That in both these assemblies the Lord Jesus appeared and joined himself unto them, in that hour wherein the Lord of the Sabbath was pleased to come and keep fellowship with them in those very dayes.

4. That upon this manifestation of himself in their meeting, he blessed them, in bestowing his peace upon them saying, *peace be unto you*, and in sanctifying them by breathing his Spirit on them-which was not onely *signal* setting them apart for their office; but *sacramental* also to teach them holines unto the Lord which manifestation and action of Christ, did doubtles shew his ap-

pro-

probation of it. What els he might say to them, either now or afterward about setling this dayes observation from that time forward, I have no thing peremptorily to assert, because nothing is written: yet the greatest probability, that can be, may be shown for his; for if forty dayes after he conversed with them about the matters of his Kingdom, that he should speak nothing of that day upon which his name was named; would be very strange: These put together and seriously considered may persuade, there was some initial practise of the Apostles for the observation of this day. Several exceptions must be expected here, which we shall receive and consider, and labour to satisfy.

Excep. 1. 1. It is said; that the first dayes meeting was occasional, and accidental, and probably by reason of consternation at Gods present providences & the tidings newly come of Christs resurrection & not intended to sanctify it to the Lord.

Answ. To this we return. 1. Let it be granted that they were astonished at the stupendious works of God; did this hinder them hereupon from an intended sequestring of themselves to the holy meditation of God, and attending on him? 2. If that were so then at the first dayes meeting; was it accidental also, at the second? why should they assemble the very same first day the second time, unles they intended the day, to attend upon the Lord? this was not occasional, but fore cast to honour God in their meeting; as appear's (unles the objector can shew more reason to the contrary) for so it was kept up successively.

Excep. 2. 2. It is objected; that they came together for fear of the Jewes, and therefore not to perform holy service unto God.

Answ. As to this argument. 1. The consequence is denied, as weak and no way deducible in reason: For though they might meet for fear of the Jewes, yet it might be to attend also upon the sanctification of Gods name. 2. They did not meet properly for fear of the Jewes, but they might shut the dores, upon such an account very well, to secure themselves, as hath bin done by Gods servants before and since in times of danger: This was not the occasion nor their end then of meeting to fear the Jewes, but the cause of keeping themselves close, for their more free attendance on the Lord.

Excep. 3. 3. It is further opposed. That the disciples knew not in the morning, that Christ was risen, therefore their meeting then could not be to sanctify that day unto the Lord upon that account.

Answ. Whereunto, we say; 1. Let it be granted, that before the women came from the sepulchre they did not know it, yet that was very early; and then by the Testimony of the Angels, the report of the women, and the visible effects of his rising it did appear to Peter and the rest.

2. This being now apparent, they must needs remember the prediction of Christ who told them that he would rise again the third day) and the joyfull consequents of it; all which might engage them to sequester themselves in that very day to praise the Lord. 3. That the Lord in that day did appear unto them, incouraging them in their

their preſent duties; and if the following cuſtom from hence forward did prevail, for the Churches obſerving this day, who can deny, but that the Lord at this time might give his ſanction to it? But whether by fore paſt, or preſent; or after injunction he ſetled this day; ſure it is, that it came into ſucceſſive obſervation, which reſts to be proved

All that is at preſent gathered from the firſt inſtance, is, that the Apoſtles had their Church meetings, both on the day of the Lords riſing and the next-weekly firſt day which followed that; what influence or tendency this initial obſervation of theirs might have upon the confirmation of this to be the Lords Holy-day, may be truly gueſt by the future practiſe of the Church; which now we ſhall conſider. And weigh the Scripture, which is turned by ſome to another ſenſe.

2. The inſtance proving the ſucceſſive obſervation of this day, is thus given us. *Upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, &c.* Act. 20. 7.

How this Scripture alſo hath bin ventilated to drive it of from confirming the ſucceſſive obſervation of the *Goſpel-Lords-day* by the adverſaries of it, muſt needs be known to ſuch as are verſed in them: notwithſtanding it is not fit for us, to let go the ſpirits mind in this and other texts, to take up ſuch conjectures, as are not wel grounded thereon: we ſhall therefore make a ſtricter inſpection into this paſſage, and the circumſtances about it. 1. By laying down the very literal

teral propositions in it. 2. By arguing from them the successive observation of the weekly first day unto God. 3. By sifting other interpretations to evince the truth from all.

1. The positions expresse in the letter of the whole context are these.

1. The *place, wherein this Church meeting and exercises were acted, was Troas*; about which I have nothing now to do, as to the *Topography*; but onely to note, that here there was a particular Church of Christ at this time, as some others in Greece: and hence to make an induction, numbring it with the Churches of Corinth and Galatia; that what was practised in this and that and the other Churches of Christ by the Apostles, was done in all the rest.

2. *That Paul and his Company staid seven dayes in Troas*; and went away the next morning, after he had spent that first day, which was the Lords with them in preaching and other holy exercises, whence is it truly gathered, that he must come thither at least, upon the day following the former first day, and there abode all the six dayes, until the Lords day next came; which he kept with them; it is not, I suppose to be doubted but that he met with some of those Disciples before in the time of his stay; with whom he might have left his mind for the rest, had he not purposely aimed to meet the Church on the known day of their assembling, and keep it with them: and his busines calling him away so early the next day after his meeting, may likewise persuade, that he would have gon before, rather than to put him-

himself to such streights, and speed away so soon after a laborious and restles night, had it not bin that he desired to spend himself with the assembly in the administration of the word and mysteries of Christ unto them in that Lords day.

3. *That it was the first day of the week, that both in number and order on which the Lord arose, wherein the Church of the Disciples gathered themselves together*: not by any extraordinary call from the Apostle but upon their own wonted custom; as other Churches did.

4. *That the end of this convention was to keep solemne communion with God in word and Sacrament and praier:* That they had the word, the Apostles preaching did declare; no lesse did the breaking of bread note Sacramental communion: For however, the phrase signifieth some times an act of charity in breaking bread to the hungry; yet I conceive it observable, that Christians went from house to house to break the bread of charity Act. 2: 46. but that they came together to break the Lords bread among themselves, to compact them selves more into the unity of Christs body: this then was an holy service unto God, as the fomer, and both desire praier with them.

5. *That the persons here assembled were onely the Church of the Disciples.* It was then no mixt meeting gathered about civil or earthly affairs; but an assembly met for God; who came together for edifying each other in faith, and love, and holines; not to vain discourses, jangling and ostentations: so that, this point's out properly a Sabbath-assembly, the whole body in special being now gathered.

6. *The*

6. *That none of these things or actions were occasional* or *accidental*; *but foreknown, forecast* and *fore intended*, both *by Paul on his side*, and *by the Disciples on their's*, to meet *and keep this day unto the Lord*; as the time set apart and appointed there unto: all this is evident in the Apostles stay and in their solemne assembling.

Now from these so open in the letter, I shall argue for the successive observation of this Lords day, as followeth.

2. The next work then is to prove from the premises opened our conclusion of the successive observation of this day; which will be attempted by these arguments.

1 If the Church at Troas, and the Churches of Galatia and of Corinth and the rest did observe this first day of the week unto the Lord, then the observation of it was successive in the Churches unto that time; But so these Churhes did observe it; therefore so far it did succeed: and as for after times we have a cloud of witnesses from the true Church of Christ (not to mention false pretenders) in their respective generations unto this day.

The proposition cannot rationally be denied; nor the assumption, unles any can prove, that it import's a misinterpretation of the text, which must be left to impartial Judges, to determin.

2. If the Apostle and Church in that place did purposely meet upon that known weekly day to spend it in holy duties unto the Lord, then they did keep it as a Christian Sabbath unto God, but

but ſo the Apoſtle did with that Church at this time; therefore it was kept as a Sabbath unto the Lord. The propoſition here need not be doubted; for to ſpend the known weekly day in holy duties to the Lord, is as much as to keep a Sabbath to the Lord. And as to the aſſumption, the particulars opened in the text, do fully hold it out; for if the Apoſtle ſtaid for that day, knowing that then would be the Church-aſſembly, that he might ſpend the day with them; and if the Church intentionally came to keep that day to the Lord in holy duties, then it cannot be denied but that they purpoſely kept it as Gods known day, all which by due obſervation will appear to be here by Luke recorded; which is left to the wiſe to conſider.

3. Having thus laid theſe arguments to be weighed, our next work is to conſider the exceptions, and ſatisfy them.

1. It is excepted againſt the interpretation, of that phraſe *(the firſt day of the week)* and it is ſaid, 1. By ſome, that it noteth indefinitly *any one day* in the week. 2. By others that it ſignifieth *one of the Sabbaths.* 3. And by ſome els, that it may declare, the *firſt day of unleavened bread.* Except. 1.

Unto two of theſe, anſwear hath bin made, yet to ſatisfy alſo the doubtful in this place, it is replied. 1. It cannot poſſibly be here meant of any of the week indefinitly; for the Apoſtle ſtaid there ſix dayes, and on the ſeventh, he met with the Church, which was this firſt day of the week and the next morning departed, this then was a determinat known day, and not indefinit. 2. Neither can it mean, *upon one of the Sabbaths*; Sol.

for

for this meeting was not upon any Sabbath, which the Jewes obſerved; but was upon the firſt day of the week immediatly following. 3. Nor poſſibly could it be now the *firſt day of unleavened bread*; for that Feaſt was now newly paſt; as in the verſe foregoing the text it is written, we ſailed from Philippi after the dayes of unleave-
Act. 20: 6. ned b read, and came to Troas in five dayes; there needs then no further anſwear to this.

Except. II. 2. It is ſuggeſted that Paul here did not act by an Apoſtolical Spirit, but by an humane and fallible one, therefore this is no ſufficient ground work for the obſerving of the Lords day.

Sol. It is hereunto plainly reſolved. 1. That however in humane affairs the Apoſtles might act as men, yet in the matters of God were they acted by a divine Spirit and power. 2. That in this place the Apoſtle was wholy taken up in carrying on the work of Chriſt by the revelation of him in the myſterie of the Goſpel, and teaching ſouls the way of ſalvation. 3. That he acted here in this Church, not as a privat Paſtor, but as an univerſal officer, that had inſpection over all the Churches of Chriſt in all places. 4. That the Miracle wrought at this time in reviving Eutyches demonſtrats that he was acted by a power from Heaven. Laſtly let it be conſidered what a dangerous ſuggeſtion this is; for if in this place it may be urged, then may it likewiſe in all, which will ſtake the foundation of faith concerning all which the Apoſtles wrote or acted.

Excep. III. 3. It is further urged: it was not a Sabbath Worship, that then was performed by them, nor an obſervation of a Sabbath-day.

To

To enervat this, it is returned. 1. That the Disciples here came together, upon the known day of their meeting as in other Churches. 2. That after six dayes stay the Apostle met with them on this seventh; which was the first day of the week to keep holy Communion with them. 3. That on this day he preached and administred a Sacramental ordinance unto them; for he himself brake bread among them. 4. That he kept the day intirely with them: what more can be desired to the keeping of a Sabbath, or to the Worship due to God therein? Answer.

4. It is objected; that the Apostle preached also in the Synagogues of the Jewes on their Sabbath, therefore he observed the seventh dayes Sabbath with them, and not the first day of the week. Excep. IIII Act. 13:14, 22. Act. 16:13.

It is answered. 1. Proof hath bin made that the Apostle did celebrate the Lords dayes Sabbath with the Church of Christ. 2. That there was but one Sabbath in a week to be observed (God made but one) therefore he could not keep both, as Sabbaths. 3. All preaching on several seasons doth not prove Sabbath-keeping, where fore the consequence is denied; for suppose he did preach in their Synagogues, it followeth not that he kept their Sabbath. Answer.

4. He did but occasionally come to their Synagogues on their Sabbath to convince them of their errours, because it was the time and place of their meeting, that he might take his opportunity for to discours with them; so he did at Thessalonica, and three Sabbath dayes following disputed with them out of the Scriptures about the sufferings and resurrection of Christ; Disputes, and they Act. 17:2, 3

sharp ones, seem not to be Sabbath exercises. 5. In these discourses were contradicting & blaspheming by the adversaries, & would the Apostle think of keeping Sabbaths with these? where he meet's with the Church to observe a Sabbath he falle's not into dispute's but quietly spend's the time in word and prayer, and other ordinances of Christ for godly edifying; but no such things doth he act among the Jewes, being taken up in hot contention for the truth of the Gospel. This was no Sabbath-keeping then with the Jewes intended by the Apostle: he that assert's it must better prove it, or els the objection is of no worth.

Excep 2. 5. It is once more gain said; that the Apostles breaking of bread in this place was not Sacramental, therefore was it no duty for the Sabbath. We

Answ. reply. 1. Grant it, to be the breaking of the bread of charity yet was it a duty very sutable to a Sabbath; as a work of mercy approved by Christ: the consequence therefore in the argument is denied. 2. But there is reason given before to prove this Sacramental, for the Church came together for the breaking of this bread; and Paul brake that which was properly bread among thē; but for breaking bread to the hungry, it is not alwayes meant of bread literaly, but of means, that may procure them bread and necessaries; neither did the Church purposely come together for this, but rather sent it from house to house, nothing hinder's then, but that this bread broken (synecdochicaly) as a part for the whole, doth note the Lords supper and so the objection vanisheth.

6.

6. It is lastly cast in our way, that this first day of the week was by the authority of the Church appointed to be kept upon the account of the miracle wrought in raising Eutyches from the dead, therefore not ordained of Christ before. Excep. 6.

This objection is no burdensom stone to trouble us, but a straw easily blown away, sence and reason must disdain it: for, 1. The Apostle and Church were met to observe the day before the miracle was declared, that being about midnight: vain therefore is it to say, that the observation of the day succeeded the miracle. 2. Moreover it was not in the power of the Church to institute that which is Gods peculiar; these therefore are fond phansies: the Lord had put his own name upon the day before this time. Answ.

From all these premises then thus duly considered, it appear's.

1. That the Apostles in their practice did account and observe the first day of the week as the Lords day-Sabbath.

2. That this practise of theirs was authorized by the Lord Jesus himself; and so approved by him. By all which, it is reasonable, Christians should be convinced of the authentical change of the day of Sabbath, and acquiesce in the will of Christ so, as conscientiously to give themselves up to the due sanctifying of this his holy day. Cavils may be made from the fewnes of Scripture proofs, and those by various heads wreathed into various sences: yet is there no cause for honest, beleeving souls to be offended: for one word of God, were there no more, is a sufficient ground

to build faith upon; And as to the various wresting of Scriptures, we may be secure from danger by them in cleaving unto that sence which is most literal, and natural unto the text in the reason of it; let us not therefore easily be removed from the common language and sence of the first day of the week, as used in and after Christs resurrection, neither let us give up to the loose glosses of men that *Honorable appellation* of the first day of the week, by the name of the *Lords day*; it is to precious to be lost, or yeelded to mens pervertings. Let us draw up now all our discourse to an issue in these following truths not to be denied justly, and so close.

1. *There is a seventh portion of time created with the works of it, by Jehovah for man to obtain a spiritual rest, blessing, and holines with his God.*

2. *That this portion of time was the seventh day in order of creation from the beginning unto the day of the Lords resurrection:* so long was it known in the Church to be Gods weekly holy Day.

3. *That the Lord of the Sabbath the Son of God Christ Jesus did remove his name from the seventh and put it on the first day of the week, that it should now become the Lords weekly, holy Day.* Which being granted, as by the truth of God they have bin evidenced, who can rationally dery, that a Sabbath should be so long as a seventh portion of time continueth? which will be to the worlds end. Again who dareth to separat the day from the work, which Jehovah created together? moreover, who would attempt to take any part of Gods day from him, to bestow it upon his own pleasures?

Lastly

Lastly, who should reasonably doubt of the change of the day by Christ, when he hath put his name upon his own day even the first of the week? Thus far have we aimed and laboured to plead for, and honour both the Lord and his day.

Now the Lord of the Sabbath vindicat his name and day from the profaners of it; And put his mind concerning this matter into the hearts of all his beleeving members, that as in all things, so in this they may be of one heart, and of one soul, that after their unanimous observation of the Lords day here, they may keep an everlasting Sabbatism with him in glory. *Amen.*

The full period to this vindication of the Gospel-Sabbath had bin set in the close foregoing; but that the Impetuousnes of Adversaries in reiterating old, and pressing new objections, doth necessitate unto a little further discourse with them.

Two great engines they pretend to have, able enogh to throw down all fortifications made to defend the doctrine of the Gospel Sabbath. They are with them, as two *Principles*, or such *known truths*, which they would have to be granted, and not disputed; but we cannot gratify them in this.

1. They do daringly without any Hesitancy assert, *that all dayes in the week under the Gospel are of equal account with God, neither hath he put any honour as to himself upon one above another* and if so, what is become of the Gospel-Sabbath which is set above the rest?

Unto which, we shall propose this contradi-

story far enough from granting their assertion. *All dayes in the week are not of equal honour in the account of God, but he hath chosen one even the first day of the week, a second seventh whereupon he hath put his name, that it may be an holy rest to be observed unto the Lord.*

In these Contradictories. We consider these dayes not as to their natural precedency in order of creation, nor of their equality in nature each of them consisting of 24 hours, but we take the dayes here relatively to God, and upon a religious account, not as they may note common, but holy time chosen and set apart unto the Lord? So we maintain the last proposition contradicting theirs which we shall first make good and then over throw the ground work or foundation of their assertion. However this hath bin partly done already in precedent passages, yet seing it is so violently insisted on, we shall professedly thus oppose it.

1. The prime Argument to makegood our contradiction unto their assertion, take thus. *That which from the beginning God in Christ did create to persist with the worlds duration, must abide under the Gospel, but the inequality of dayes with respect to God was created from the beginning to persist, therefore such inequality of dayes to God ward must be under the Gospel:*

Mat. 12. 8. The proposition is asserted by Christ, that which was Gods constitution from the beginning must stand firm: primitive truth is the standard to measure all doctrins and practises; to reprove errours contrary, and commend all conformed to it self.

The

The assumption is plainly written, that after six dayes and their works finished, Jehova created the leventh day, made it a rest for man, blessed and sanctified it to himself: did he so to any other day? was not this seventh then set above the rest? now the seventh weekly portion of time being existent, (however God may translate the holy rest of it from one day to another) would God separat the work from the time appointed & expunge his own honour in leveling his honorable day with the rest? shall there be any dayes in the week, and not one day peculiar to Jehova? And if any were made for him, is it not more honourable than the rest; from the beginning it was so, and to the end so it must abide.

2. The next argument is this. *That which the Law of nature confirmeth doth abide under the Gospel; but, the inequality of dayes with respect to God is confirmed by the Law of nature; therefore, all dayes are not a like, or equal with respect to God under the Gospel.*

The proposition is clear; for the Gospel destroieth not that which is purely natural; Christ came to perfect nature, not to disannul it: the best subsistence of it then is under him, the assumption is evident, for nature acknowledgeth a solemn time due to the honour of God: and when the Lord hath revealed this day, nature consents that his Law thereabout is holy and just and good. should the Gospel of Christ deny this? the vote of all nations, even where the gentile Theologie prevail's, crieth up some day or other for a solemne dedication unto God; and that which is sequestred to God carrieth the preeminence

the ſuffrage then of nature conclude an inequality of dayes in order to God at this time.

3. *If the Lord have put his name upon one day, and not upon another in Goſpel times, then that day which owneth this name is higher than the reſt in Gods account.*

But God hath put his name upon one day and not upon another by his Son in the Goſpel; therefore this muſt be more worthy than the reſt in his account.

The propoſition cannot be denied rationally.
Revel. 1. ver. 10. And the aſſumption hath bin clearly proved from expreſſe Scripture; therefore the concluſion muſt ſtand.

4. It is argued thus. *If God have commanded his people under the Goſpel to call one Day, the Holy of the Lord and Honorable, and not the reſt, then the Lord prefer's one day above another, but Jehova command's his people ſo to do, and expects the keeping of it as ſuch, therefore all dayes are not equal under the Goſpel, but one preferred above another by himſelf.* The propoſition is undeniable
Iſai. 58. 13. in reaſon; and the aſſumption delivered in ſo many terms, *Thou ſhalt call the Sabbath honorable*: therefore the truth is firm concerning the inequality of dayes under Chriſt.

Excep. If any ſhould except; That this is written in the old Teſtament, and therefore concerneth not
Sol. the Goſpel. It is but frivolous; for the Prophet
Iſai. 58: 14. Iſai. 56: 4. ver. 5: 7. &c write's of Goſpel times, as well as of his own; and incourageth to the duty by Goſpel-promiſes, as is evident in this and other texts, to them that know what the Goſpel is. Theſe arguments are ſufficient to prove an inequality of dayes in the Lords

Lords account under the Gospel. Now must we try their strength who make all equal.

1. They urge. Distinction of dayes toward the Lord is onely legal, therefore it cannot consist with the Gospel, which is opposit to the Law and abolisheth it. Ob. 1

1. In answer, the Antecedent is denied, for it hath bin proved, that this distinction of dayes was from the beginning of the creation, which was long before the giving of the Law; this therefore is a presumptuous ground; and irrational. Sol.

2. There is ambiguity in the term (*legal*) for the Law is either *Ceremonial* or *Moral*; now the Moral Law under which the weekly Sabbath is commanded is not inconsistent with the Gospel, but is confirmed by it: The Ceremonial Law then onely vanisheth at the appearance of Christ; and as to the disannulling of those dayes we grant; their memory is perished, there is no worth in them. Yet this weakneth not the honour of Gods Moral Sabbath under Christ.

2. It is suggested. No seventh yearly Sabbath is preferred above other years under the Gospel, therefore, no seventh weekly day is preferred before other dayes. Ob. 2

In short, the Consequence is denied, for the seventh years Sabbath is ceased being meerly Ceremonial, neither could it be observed by the Jewes, but in their own land, to which onely the promise of double increase was made to the condition of observing this yearly Sabbath: but Gods weekly Sabbath is Moral, and so lasting, as long as lawes and men and duties do subsist; Sol.

for

for this belong's not onely to Jewes, but to all men, that they should observe it. This then is a weak cavil.

Ob. 3. Rom. 14:5. Gal. 4. 9,10 Col. 2. 16. 3. It is objected, the Scriptures of the new Testament do abolish all inequality of dayes and reprove the observation of one before another, therefore no inequality of dayes, as to God, is to be granted under the Gospel.

Sol. To this the antecedent is denied utterly, for it is rashly grounded upon the misinterpretation of Scripture, as will appear in the search of them, which we shall singly make in their order.

1. Is urged Rom. 14: 5. *One man esteemeth one day above another* and whence is concluded, because *another esteemeth every day alike*, therefore, all dayes are level'd under the Gospel, and become equal.

This is a groundles consequence, and is denied. And for the demonstration of this, I shall offer these considerations to be weighed, about the Text and context.

1. That the occasion of this Apostolical word was a controversy raised between some newly converted Jewes, and gentiles; They thought that yet they were bound to observe some legal, or ceremonial dayes, once given from God by Moses; But these gentils knowing themselves at liberty, slighted those dayes, and despised them who kept them, which the Apostle reproved.

2. The Apostle rebuke's neither them who did keep a day, nor them who did not; but adviseth

unto

unto a fulnes of faith both in obſerving and refuſing.

3. The Apoſtle dealeth ſo tenderly with them, becauſe theſe ceremonial times were not known to all to be fully dead and buried; therefore there was need of bearing with them at that time as for other things.

4. Here was no controverſy between theſe about the Lords day, therefore is it irrationally argued from legal dayes unto this: neither is there one tittle in this Scripture to favour it: this word of Paul then is injuriouſly wreſted to hold up this caute.

2 From Gal. 4. 10. It is argued. The Apoſtle reprove's the obſervation of dayes, &c. Therefore no day is to be kept above another under the Goſpel: but to shew the weaknes of this arguing conſider we.

1. That the Apoſtle comprehends all the matters of his reproof under *beggarly rudiments* of the Jewes; and here fall in theſe dayes, and monthes & times, & years meerly ceremonial; the obſervation whereof the Apoſtle blameth in theſe Galatians; who being lately called out of paganiſm unto Chriſtianity, should by the inſinuations of falſe Apoſtles among the Jewes, be turned to Judaiſm, and thereby deny Chriſt Jeſus to be come in the flesh; this compliance with Jewish dead and deadly cerimonies he condemneth.

2. That he ſtriketh at dayes in the plural number joined in the ſame rank with months and times and years, all which are ceremonial, and therefore abolished by Chriſt; but the weekly Sabbath is ſingular, and not here included.

3.

3. That the Apoſtle did injoin their Church aſſemblies on theſe Galatians, and dutyes therein upon the firſt day of the week, therefore ſurely could not he reprove here the work which elſwhere he command's, heartles therefore is this proof as to demonſtrat an equality of dayes under the Goſpel, and expireth.

A From Coloſ. 2. 16, 17. Alike argument is drawn: The Spirit in the Apoſtle doth dehort Chriſtians from litigation about Feaſts, new moons and Sabbaths; or adviſeth them not to care for but ſlight any judgement and cenſure which men might caſt upon them for the neglect of theſe things, therefore the Goſpel caſteth of all Sabbaths, and take's away all difference of dayes to be made by Chriſtians: all dayes then with them muſt be equal. The weaknes of this alſo is apparent.

Col. 2: 8. 1. By the Apoſtles ſcope here, which was to drive them of from cleaving to Jewish or worldly rudiments, and to ſlight any cenſures from falſe Apoſtles or their followers thereabout.

2. By his ſtiling Feaſts, New mons, Sabbaths to be ſhadowes, pointing out Chriſt to come, and therefore were they Typical, or ceremonial things which muſt vanish at the appearance of the body.

3. By naming plurality of Sabbaths, which were onely in the Ceremonial Law, he ſheweth that he ſtrikes not at the ſingle Lords day Sabbath, and all that while, theſe impetuous preſſings of theſe texts, againſt a Goſpel-Sabbath by the adverſaries of it, are but loud and empty noiſes; a voice and nothing els; they weaken not inequality of dayes in Goſpel-tymes.

The

The truth is, the argument is but one, that can pretend any shew of reasoning against the *prelation* of the *Lords-day* before others under the Gospel, which if fairly gathered must be this: the Spirit of Christ hath thrown down, & level'd some dayes in the Gospel, and made them common and equal, therefore so hath he done with all dayes, yea with the *Lords-day* also: and what strange kind of reasoning this is from a particular to an universal, let rational men judge: or, it may be framed thus: the Lord Jesus hath nullified those legal, typical, and ceremonial dayes, which signified him to come; therefore he hath nulled also, that moral day of rest, which is made for his Church to rejoice solemnly in God, & blesse him for his coming. Now what irrational kind of arguing is it from the expiration or death of ceremonials to conclude also the decease, and nullity of morals? As well may men argue; the blood of buls & goats with the use or virtue of it, is determined and abolished, as useles, therefore the blood of Christ also is vanished or become null, of no use under the Gospel. Or thus also.

The passeover Feast in the Law is finished to be no more, therefore, the keeping of the Christian passeover feast with the unleavened bread of sincerity and truth is accomplished, and no more to observed by beleevers, though they be called thereunto in the Gospel. See the strength of this arguing, and judge uprigthly.

2. The next principle which they would have to be granted them, & on which they raise their last opposition to throw down the Gospel-Sabbath, is this, *time and place are of equal account*

count as, to the Worship of God under the Gospel, but them beg this, which will not be granted they, and hence they assume, *But there is no place determined in the Gospel for Gods solemne Worship*; and so conclude. *Therefore there is no time solemnly set apart for divine Worship in the Gospel*; and then there is no Lords-day Sabbath.

In making our denial therefore, we shall lay down a plain contradictory unto their pretended principle, *time and place are not of equal account as to the Worship of God in the Gospel*. This will be made evident; and then may we assume, *there may then be a special time assigned in the Gospel or Gods solemne Worship, though no place*; for they are not of the like account; and so conclude, there is a set day for the Lord and his Worship expressed in the Gospel, however no place be mentioned. Yet to give fuller satisfaction in this matter, thus we shall proceed.

1. To state our contradictory proposition, for a better understanding of it.
2. To demonstrat the truth of it.
3. To demolish those grounds, upon which the beg'd principle is built.

1. As to the first, we must distinguish the acceptions of *Time* and *Place* and then determine, how we understand them in the present case. Tim &place in the daily use of them in speech, are take.

1. Naturally; so *time* is the measure of all creatures as to their rest&motion; this is necessary for all, as to their growth & duration; so also *place* is the continent of every body, without which, they cannot be: in this acception we grant a *parity* between

tween *time* and *place* for they are equally neceſſary unto the creatures being.

2. Morally are theſe taken, as they reſpect moral & divine actions exerted by men, now the uſe of theſe in this ſence, is twofold.

1. Indefinite or undetermined, as mens actions in moral and divine duties may be; now no action can be performed, but it muſt be done under ſome time, and in ſome place for all the manners of men are carried on by time and place both good and evil; and in this reſpect alſo, we grant a parity, between them, they are conditions or circumſtances of the like neceſſity to al actions.

2. Definit or determined is the uſe of *time* and *place*: as under the Law, God had both his appointed times and places for ſpecial ſervices: his variety of Sabbaths, beſides the weekly, were his *times*, and the Tabernacle and the Temple for the time of their being, were his places. But thoſe ceremonial times and places are ceaſed under the Goſpel, becauſe they were typical, and related unto Chriſt to come. So that now, no place ſolemne is determined by Chriſt for Worship under the Goſpel; as he told the woman of Samaria, neither at Jeruſalem, nor in this mountain ſhall men Worship the Father, yet in every place true Worshipers ſhall Worship in ſpirit and truth. But for a moral weekly time, the Lord himſelf hath ſet a part a day in the Goſpel by putting his name upon it. Thus therefore we give the contradictory propoſition to be underſtood; that there is a ſolemne time weekly determined by God for his ſo-

Joh. 4: 21. 1. Tim 2: 8.

solemne Worship by his Church under the Gospel, viz. the Lords Day. 2. But no place determined at all. The demonstration whereof now followeth.

This was the second thing proposed. And to make our work herein the shorter and easier to be apprehended, I shall passe by discourses about the natures of time and Place compared together, wherein might appear, that as to Gods Worship, there is more necessity, commodity, and spirituality in a determined time, than there can be in a determined place, therefore they have not a parity either of use or dignity in order to divine matters of Worship. Neither shall I insist upon natures Test in this case, that there is a time for Worship determined, which, is natural from creation, and moral by Command: but I shall onely labour in the demonstration of this from the pointing out of Gods own finger in determining this matter; and that by these arguments.

Gen. 2:2. 1. God in the beginning determined a set time for his rest & Worship by creating it, and setting it apart by his blessing, but he then determined no place to meet in for that work: these therefore were not alike in Gods account, as to his Worship from the beginning.

2. The Lord in the moral Law determined a time for his solemne Worship, but no place; therefore he had not an equal respect to these in giving of the Law. It is true indeed that in the ceremonial Law, God did determine his *sanctuary* for a place, but that Law with its ordinances was given to last onely, until the time of

Heb. 9:10 reformation by Christ; and now is it antiquated and

and vanished, and shaken down by the Lord had God then no reſpect at all to *place* in the moral Law?

Quæſt.

Yea doubtles he had ſome, but not equal with that time, which by the fourth command, he doth determin. It will be convenient therefore to diſtinguish and ſtate the diverſity of Gods reſpect, to time and place in his moral Law. *Time* and *place* therefore are conſiderable two wayes.

Anſw.

1. As they are concerned in al the nine words, the fourth excepted.
2. As they are conſiderable in the fourth command it ſelf.

In their firſt concernment throughout all the nine Lawes, *time* and *place* are of an equal account with God; for they are both neceſſary conditions or circumſtances without which no duty injoined in thoſe nine words, can be performed; all actions muſt have time and place wherein they are exerted: So far therefore God reſpects them equaly; for herein neither time nor place are determined; but indefinitly required as the duties.

In the ſecond conſideration it is far otherwiſe; for time in the fourth Law is the very ſubſtance of it, the ſubject commanded to be ſanctified; but place here is onely a circumſtance or a condition requiſit, wherein this time of Sabbath is to be ſanctified: time is here certainly determined, but *place* indefinitly conſidered and undetermined. Now by this anſwear is it apparent, that time and place are not al together equaly eſteemed by

God in his moral Law; which cleareth the second argument.

Mat. 12:8. Rev. 1:10. Joh. 4:21. 3. God in Christ hath continued his determined time weekly for his solemne Worship by naming it the *Lords-day*, but he hath designed no place for this Worship; therefore under the Gospel, time and place are not of equal account with God.

4. The Lord before the Law and under the Gospel hath blessed and sanctified a determinat time for his Worship; but in neither of these seasons did he blesse or sanctify any place for that use; therefore surely there is no parity between time and place in this respect under the Gospel: these proofs are plain and evidently conclusive. If any can produce the like proof for place under Christ, let it appear and we shall yeeld.

3. Yet we shall in the last place consider what is objected and reply, to put a close to this work. Their strength lieth in these following.

Ob. 1. 1. That under the Law, the Tabernacle and Temple were places determined and sanctified by God for his Worship, therefore place is of the same account with time in divine matters.

Sol. However this hath bin in measure prevented by some foregoing discourse, yet here something must be added for the arguments sake.

1. The consequence is denied, even as stated under the Law; for the places determined were ceremonial, but the weekly time of Sabbath (for which we contend) was moral. 2. Those places were Typical of Christ to come; but this moral about time to honour Christ, both before, and when he was come. 3. Ceremonial times and

places

places were mortal to dye with their Law, whereby for a time they were eſtablished; but this moral time is durable, and in force ſo long as man liveth on the earth. No compariſon then is there to be made between morals and ceremonials: neither can there be any lawfull conſequence made from the one to the other.

2. It is argued from that injunction; *Ye ſhall keep my Sabbaths and reverence my Sanctuary, I am Jehovah.* Therefore the time and place of Worſhip are equaly to be regarded, Jehovahs name is upon both alike. Ob. 2.

Sol.

This is but to make a knot in a ſmooth rush, which will not be hard to untie. 1. Note, that Sabbaths are mentioned in plurality, not that ſingular weekly Sabbath; and ſo it hath bin before declared, that multitude of Sabbaths were ceremonial; as thoſe of the paſſeover, new-Moons and Feaſt of Tabernacles &c. 2. Know, that by ſanctuary muſt be underſtood, at this time, the holy-place and holy of holies, which now were exiſtent in the Tabernacle of Jehova: both which were ceremonial and Typical reſpecting Chriſt to come in the flesh, which at his comming did diſappear. 3. We readily yeeld therefore, that for the time of their being, theſe were of equal worth, and did bear Gods name alike; which no way hurteth us or weakens our aſſertion, as it is ſtated. 4. We deny yet the conſequence here; it followeth not, that therefore the moral Lords day now continuing is of the ſame account with the dead ſanctuary.

This is not, but that is; the Lord hath his day under the Goſpel, but no ſuch ſanctuary: this is

plain and evident to them that will see, in the Scriptures of truth: and if so, the weaknes of this arguing from ceremonials to morals may easily be perceived.

Answ. It is then lastly question'd, is there no place determined under the Gospel for Gods Worhip.

Quaest. Whereunto we say. 1. There is none determined by the Lord in the Gospel. 2. Yet the God of nature, wisdom, & order teacheth his Church to provide places congruous, decent and convenient for their assembling to Wotship him in his holy services: As it was before the Law, so it stands now after it under the Gospel. 3. Though the Lord teach men this prudence to pitch convenient places of the neighbour hood or Church to meet in, for his Worship under the Gospel, yet he *made no Sanctuary*, nor gave leave or authority to any man, so to do: if any challenge it, let them shew their Scripture commission, and we shall readily acknowledge it, but not els.

It is worth observing in the Law, that however God did choose to himself and determin one eminent place as typical to his Son incarnat, upon which he fixt his name, and called it his Sanctuary or holy place; yet did he not, among so many hundred Synagogues in the land stamp this glory upon any one of them, though his Church assembled in them for divine service every Sabbath day.

Now all our places, under the Gospel allowed, are but so many Synagogues or places, where congregations do attend on the Worship of our God; therefore more properly, do we draw our places from those which were of the same

na-

nature; than from that one ſingle *Sanctuary*; which was a type of Chriſt to come, and was finished in his manifeſtation in the flesh. Nevertheles in reſpect of their uſe toward God, they have bin juſtly ſtiled the *Synagogues of God*; and may ſo be called *the Houſes of God* to this day, where his name and ſervice are ſolemnly celebrated by his people this is a ſufficient anſwear to the queſtion. Pſal. 94: 8,

And ſo I shut up with this apoſtolical adviſe try all ſpirits, all doctrins, and all things; but hold faſt that which is true and good.

HeavenlyFather, ſo let it be with thine of thy good pleaſure, AMEN.

E N D.

SOME APPENDICES

Unto the Premiſed Doctrin,

OF THE

SABBATH:

I. A Directory for the due Obſervation of it.

Given,

1. By David, *Pſal.* 92.
2. By Iſaiah, *Iſai.* 58: 13, 14.

II. A Diſcovery of Mans Antipathie to it, *Amos* 8: 5.

III. A Promiſory healing of Mans diſtemper, in his oppoſition to the Lords Sabbath, under the Goſpel, *Iſai.* 66: 23.

THE I.

APPENDIX DIRECTIVE.

I. Davids Directory for true SABBATH-KEEPING,

Opened,

In the Analysis, Paraphrase, and Doctrinal Exposition of Psalm 92.

THE chief Heads considerable in this Psalm are two,

1. The Title of it, *A Psalm, A song for the Day of the Sabbath.*
2. The Body of it, which hath various Members, to be distinctly handled. *It is a good thing, &c.*

I shal not ſtay upon any diſcourſes about the *Pen-man* of it; from ſome ſpecial paſſages in the Pſalm, I Judge it moſt probably, that David was the Spirits *Amanuenſis* or *Scribe* herein: however the Lord Jeſus himſelf giveth it as the Scripture of truth, when he urgeth and alloweth the *Book of Pſalms*, as the *Authentick* Word of God, that ſpeaketh of him; wherein this Pſalm is ſpecially contained. It is enough then that it is divine truth.

Luk. 20:42
Luk. 24:44

Of The Title.

1. The title cometh here to be weighed; About which it will be requiſite. 1. To give ſome precognitions. 2. The literal interpretation. 3. The Iſſuing truth from the ſame.

1. The precognitions, or matters to be fore known are theſe.

1. That this title is prefixed unto this Pſalm by the ſame ſpirit of God, who indicted it, and therefore is it Gods Word, or Scripture inſpired.

2. That it is here fore ſet by the ſpirit, as the theme or matter unto which the body of this Pſalm relate's and whereof it ſpeak's. As it is in ſeveral other Pſalms, wherein the Prophet proſecut's the matter of the title.

Titles
Pſalm. 51.
Pſalm. 52

3. That therefore this Pſalm muſt be interpreted truly with reference thereunto, as it concern's the Sabbath, in every member of it. This I note, not finding fault with the general ſence, which interpreters antient and modern, do give to ſeveral paſſages of Gods providential works to the Pſalmiſt to the wicked and the righteous

rightous; for they ſpeak truth: but requiring ſomthing more, and that is a cloſe keeping unto thoſe ſpecial works, and thoughts of God about his Sabbaths which reſpect the Pſalmiſts experience, and the carriages both of the wicked and righteous thereunto; theſe properly anſwear the *title*; which, I obſerve, is but ſeldom taken notice of by moſt, in their interpretation of this Pſalm: therefore including the ſence of learned and pious interpreters about Gods general works to the wicked and the righteous, I ſhall in the following explication mainly inſiſt upon Gods works ſpecial, with reſpect unto the Sabbath; which the title hold's out to be the main ſcope of the Pſalm.

4. That the Spirit of God here intend's the day of the Sabbath which the Lord himſelf hath made, this doubtles was the ſeventh from creation in the Pſalmiſts time; but including what day ſo ever the Lord ſhould make, and declare to be his Sabbath, or holy day: now this we haye ſeen changed under the Goſpel; but this being the Sabbath, the directory given in this Pſalm for Sabbath-duty is peculiar to it. All this is needfull to fore know about the title.

2. The literal explication of it, is fit now to follow, and that of theſe terms,

1. That which ſignifieth the formal nature of the enſuing work, it is a *Pſalm*, a *ſong:* theſe are read by ours disjunctively, *A Pſalm or ſong*; as if it meant, you may ſtile it either one or other Again theſe terms ate read conjunctively by others

others, *A Psalm and song*, adding one to another, as some what distinct: now there being no conjunction expressed in the Hebrew, others make the latter word to depend, and be govern'd of the former, and read them, as synonymous *A song of songs*, that is a notable song; as the canticles are stiled *A song of songs*, that is a most excellent song: yet in this last, both words are the same, and carry some note of dependance between them; but in our present title the words are various and distinct in a strict sence of them: I cannot but allow the rendrings of all these which crosse not one another, but are harmonical, and may serve to make out, each others sence Yet because the words are distinct, and no term of dependance is expreſt, we may justly read them by way of opposition, *A Psalm, a song* the Spirit setting out the formal nature of the work following under these two terms.

The former of these strictly taken is such a Psalm as is cut out in several measures, or feet, which direct to make due pauses, and to keep time in singing. so we usualy distinguish *reading* and *singing* Psalms. The latter word, is conceived to be more general, to take in all sorts of songs, of looser or stricter measures; onely it noteth them as tuned and sung with an oral voice: so that, the sence of this title, *a Psalm a song*, is indeed *a Psalm to be sung*. But under these melodious voices onely must we not shut up the nature of these Psalms; for this were to make them *Idle sounds*. Conceive therefore we must that in these are carried real instructions in

Gods

Gods truth, true praises or and praiers to God as they are severaly aimed.

2. The next term in the title noteth the matter & subject suggested by Gods Spirit unto the Psalmist, which he composeth into these measures whereof the Psalm consisteth; and his is *the day of the Sabbath*: this also may be rendred, *for the Sabbath-day*; as if it were made to be sung on that day; or els *of the day, or concerning the day of the Sabath*: both these also may well consist; for those meditations composed about the Sabbath dutyes, may fitly be published in singing them upon the same day; so that here we have to note, 1. The particle shewing the respect of the Psalm either to the time of its use, *for* the day; or rather to the subiect matter of the Psalm, and so read, A song *of* or *concerning* the day; so it noteth the proper contents of the same. 2. The time or day here mention'd is taken metonymicaly for the duties adjoined unto this day and time, and of these the Psalm mainly treats. 3. The specification of this day, *the Sabbath*, it is expressed in the Hebrew by the emphatical letter, to distinguish it from all ceremonial Sabbaths, and to note that one weekly day of Gods rest, to the due observation where of this Psalm is a rule or directory.

3. The truths issuing from the title thus considered and declared are these following commended to our meditations.

1. *The Spirit of God himself is taken up with much complacency about the Lords weekly Sabbath in composing Psalms and Rapsodies there upon:* and the Prophet is as glad to write them, should not Obj. 1.

not wee also rejoice to hear, believe and study them?

Obj. II. 3. *The Spirit of truth meaneth all this to the Sons of men, to ravish their hearts with the Lords Sabbath, and to direct them both in heart and voice, by believing and singing to praise the God of it.* So doth the Psalmist triumph in it, and shall not we sing with him?

Obj. III. 3. *Gods weekly Sabbath day with the works of it, is the proper subject of most joyful meditation, and the solemne time of exalting Jehovah from our hearts in melodious praises.* So it is commended to us by Gods Spirit, and so it should be entertained by us.

Of the Psalm it self.

The Psalm for the scope of it is laudatory, commending to the church the work of praise unto God upon his Sabbath; whence it is stiled justly, A Directory for Sabbath-duty unto God.

The parts or members whereof seem naturaly to be these.

1. The duty proposed here, and commended as *a Rule.* Ver. 1. 2. 3.
2. The duty exemplified in the Psalmists practise. Vers. 4. 5.
3. The duty despised, and the contempt punished. Vers. 6. 7. 8. 9. 10. 11.
4. The duty followed by the righteous, and rewarded. Vers 12. 13. 14. 15.

These

These general heads it is fit to resolve into their specials, and so to give the explication of them, and natural observation from them.

The first Part. Vers 11, 12, 13.

1. The proposition of this Sabbath duty hath these contents in it.

1. The object terminating it, which is Jehovah, the Lord of the Sabbath onely, here set out by these titles. 1. *Jehova.* 2. *The name of the most High.* 3. *His loving kindnes* and *Faithfulnes.*
2. The acts referred to all these. 1. *To give thanks* to Jehova. 2. *To sing praises* unto his name most High. 3. *To shew forth* his loving kindnes, &c.
3. The duration of these Acts, *in the morning* and in *the nights.*
4. The means and manner of acting these, *upon an instrument,* &c.
5. The mode or form of proposing it, by commendation, *it is good.*

This word of commendation is by some adjoined unto the Sabbath in the title, and read it as continued in this verse, A Psalm or song for the day of *Sabbath,* being *good* for giving thanks unto Jehova. So making it a good time for that duty; which is a truth, but by reason of the distinction between the title & the Psalm generally acknowledged, this term begins the commendation of the

the duty, & not so directly of the day it self; & so our Translatours give it.

2. The explication of these particulars is requisit and may fitly be rendred in answear to these questions, that may be made.

Queſt. I. 1. What is mean't by these titles of God expressed.

Answer. 1. By *Jehovah* may we understand the supreme, and onely being which is God, the cause of all beings, his eternity, who was, and is and is to come, the Almighty, the First and Last of man and of the Sabbath of whom and to whom they are.

2. By *the name of the most High*, is meant. 1. The Supremacy and heigth of God simply as he is the High and lofty one in place in Soveraignty, in power, he rideth on the heavens; none so High as he. 2. The name is the notification of this most High, by his exalted works, saving with an high hand, exalting himself to shew mercy, and setting on high all his ordinances, his Sabbath, and his servants who honour him in it: and no lesse destroieth his enemies with an high hand.

3. God also is implied in *his loving kindnes* and *faithfulnes*; where we have a double object. 1. mediat, as his lovingkindnes, that is his mercy & grace; and his faithfulnes, that is his truth or veracity are to be declared; And that specially, which God hath given out among the rest in his Sabbath institution unto men. 2. The ultimat or last object which must terminat this decla-

declaration is the God of this loving kindnes his love muſt be made known by men, but himſelf onely adored for it.

2. What mean thoſe acts reſpectively exerciſed on this object. Queſt. II.

1. By giving thanks, is underſtood, a faithfull confeſſion of Jehova, as he is, with the mouth, proceeding from a beleving heart, whence he is glorified among all that heard it: therefore is it rendred ſome time, to praiſe. Anſwer.

2. By *ſinging* to the name of the moſt High is intended *Heart melody* putting it ſelf forth through grace in the mouth, which maketh joyfull ſounds, in ſinging praiſe to the Lord.

3. By ſhewing forth his loving kindnes &c. is meant, a real declaring and blazoning of the ſweet grace, mercy, and truth of God, in word and deed; and ſpecialy that, which he declared in his Sabbath.

3. What is ſignified by the duration of this duty. Queſt. III.

By morning and night is ſignified the aſſiduousnes of theſe duties through-out the Sabbath: not to ſpend the nights in theſe works wholy; for God hath appointed the night of the Sabbath for reſt to men after their holy labours; as the nights, which make up the other ſix natural dayes: onely here is commended, the continuance of theſe duties without wearines, from morning to Anſwer.

night, by delighting our ſelves in the Lord, day and night.

Queſt. IV. 4. What is meant, by thoſe inſtruments mentioned to carry on the praiſe of God? And, are they ſo to be uſed now?

Anſwer. 1. Theſe inſtruments in the Pſalmiſts time were inſtituted by God and adjoined to carry on his Worship; and therefore ſo were they uſeful in that ſeaſon. 2. All that can from this be rationaly inferred now, is this, that as the inſtituted Worship of God in that time was neceſſary to carry on the Sabbath duties then, and no other; ſo the inſtituted Worship and means to help it on under the Goſpel, is now neceſſary to compleat the Sabbath duties & no other. No more but that which God then inſtituted was commanded or commended to be uſed in his Worship; and therefore no more, but what Chriſt hath inſtituted needfull under the Goſpel, is now to be uſed about Gods Worship, the conſequence is ſtrong from the *Cauſe* making things uſefull, which is Divine *inſtitution*: now we find that our Lord hath inſtituted *Spiritual ſongs*; but he mentions none of theſe *inſtruments* to be made uſe of in the Church; they are then no inſtituted means by him, for Goſpel Worſhip.

Queſt. V. 5. What is carried in the commendation of this Sabbath duty. *It is good.*

Anſwer. 1 It is *good* by participation from the cauſe conſtituting

ſtituting it which is God alone, the *onely good*; who is the alone authour & commander of this duty. 2. It is good in its intrinſecal nature to praiſe God, to ſing unto his name, and to declare his loving kindnes, O how ſweet, how good a work is this?

3. It is good terminatively; for it end's in the glory of God, & in bringing in the full return to man, by making good all the great & precious promiſes given unto true Sabbath-keepers, Jehova will be their delight, their ſhield, and their exceeding great reward. This is good indeed.

3. The obſervations iſſuing from this propoſition are theſe.

1. *Thanks givings, ſpiritual ſongs, and heart melody in declaring Gods mercy and truth to men, ſpecialy about his Sabbath, are duties, though not onely, yet eminently and ſolemnly peculiar to that day.* Obj. I.

2. *All this ſpiritual melody muſt bear proportion to Gods being, his Highnes, his loving knidnes and truth, in all his diſpenſations to the ſons of men, as well as in his Sabbath-Inſtitution.* Jehova-like confeſſions, and high-praiſes, and full declarations of Gods mercy & truth in a real exertion of the fruit of them, are the duties onely here commended. Obj. II.

3. *Jehovah himſelf, the moſt High alone muſt terminat all praiſes and duties of Worship*; this is his Glory: his mercy and truth muſt be published, but himſelf onely muſt be Worshipped. See Obj. III.

then that your praiſes reach the Lord, and not fall ſhort of his Glory.

Obj. IIII. 4. *Sabbath work in Worſhipping Jehova muſt be unceſſant and continued without regret, fainting and wearines* : It is morning work, and night work, ſo far as God requireth, upon his holy day; neither may any rob him of any part of his day.

Obj. V. 5. *It muſt be Gods own inſtituted Worſhip, and none els, that can carry on Sabbath duty, ſo, as to be commended by God.* If it be any other, never ſo curiously framed by men, the Lord hates it; and will in his wrath demand; who hath required theſe things at your hands ?

Obj. VI. 6. *Gods commands to the Sons of men, are but his commends* : So is it here concerning Sabbath duty: he laieth no iron yokes upon his creatures in his Law, but that which is holy and juſt and good; and upon the account of this, he command's it to the Sons of men to be obeied; for his commands are good and not grievous.

Obj. VII. 7. *It is good, yea it is very good for man to ſanctify the Sabbath in ſpiritual praiſes unto Jehova.* It is good to do his creators will; it is good to be in the ſpirit, and to be exerciſed in ſpiritual duties, theſe will ſatisfy mens ſouls with goodnes themſelves: but above all this, Jehova himſelf, in all that he is, and all that he hath, and in all that he can do, will be exceeding good unto them, in him ſhall they acquieſce, as in their reſt; and with him injoy an everlaſting Sabbatiſm in his Glory, who ſhould loath ſo much goodnes in refuſing to ſanctify his Sabbaths goodnes ſhould be the rule and directory of all mens actions.

The

The second Part, PSAL. IV. 5.

Of the duty exemplified in the Psalmist.

THe second general Head of this Psalm is the exemplification of the duty in the person of the Psalmist, who by his triumph & admiration set's us a copy to what a pitch we should rise in our Sabbath-praises unto Jehova.

The reading of the first particle connecting is various, yet not to make any real difference, ours read *(For)* thou hast made me glad, &c. as if it were a term *rational*, and narrative of the reason of the foregoing duty, whereunto it may be referred: But others render it *Causal*, of that which followeth, thus, because thou, Lord, hast made me glad thorough thy work, I will triumph in the works of thy hands, &c. which seem's to be the most proper rendring here: And so we have these specials considerable under this second head;

1. The Psalmists *Triumph* in Sabbath work, wherein.
   1. The *cause* of it premised, which is Gods Sabbath-work *Because thou hast made, &c.*
   2. The *Exertion* of it promised, which is mans Sabbath-work. I will triumph &c. Ver. 4.
2. The Psalmists extasie about Gods works, and herein.
   1. His admiring expostulation, O Lord, how great? &c.

2. His Positive determination, Thy thoughts, &c. ver. 5.

These being the particulars in this head considerable, the explication of them in the next place is very needfull; that we may the better see the truths, that will issue from them.

Quest. I. 1. what are we to understand by Gods work upon the Psalmist, *thou hast made me glad with thy work.*

Herein these terms occurre. 1. The *efficient*, impressing some joy and cheerfulnes upon the affections of the Psalmist; he is the God of joy and consolation; he makes bones that are broken to rejoice. He makes joyful, and none can make sad: thou Jehova, the very being of it in the souls of men: he doth thoroughly, what ever he under take's to do.

2. The effect impressed on this Sabbath keeper, is gladnes, mirth, chearfulnes and inlargednes of heart in true delights: suppose any thing of good in the joy of harvest, which affects mens hearts, such gladnes that usually men have when corn & wine increase (onely drean it from carnal pollutiō) more gladnes than this, did Jehova put into the heart of this Psalmist by the light of his countenance. O how did his heart leap for joy within him? He seem's to want words to expresse it. 3. The means through which the Lord made this soul so glad, is to be weighed; It was *in*, or *by* or *through Gods work*; thou hast made me glad through thy work, that must be Jehova's work upon him; what may this work of God be? It is

is expreſſed here on Gods part ſingularly (*Thy work*); but in the Pſalmiſts return of triumph, it is read pluraly, and by another word different from the former, it is generaly conceived, that the change of number maketh no difference in the thing intended, be it *work* or *works*, whereunto content is given: but what are theſe works? Thy are determined by moſt, to be effects of Gods good providence both common and ſpecial, both in temporal and ſpiritual events toward him; for his propriety in them made him ſo glad: and to theſe let be added all Gods providential works toward the wicked, and the righteous; all theſe require praiſe from them that ſeek them out and have pleaſure in them: we willingly yeeld that al theſe may be comprehended in theſe phraſes; yet one thing more is deſired, not uſualy here mentioned by interpreters, which ſeemeth with reference to the title to be of main, and ſpecial concernment under theſe terms, that is, Gods Sabbath works made known to this holy ſoul, which may be to this ſence, thou Lord haſt made me glad, with thy Sabbath works effected on me.

What works were they, that God did for David on his Sabbath? Queſt.

His ſoul could tell you, they were theſe. Anſwer.

1. Thou, Lord, haſt made a reſt for me upon thy holy day, wherein ſolemnly and weekly my ſoul may return to thee; and take up all its complacency in thee; thus haſt thou made me glad.

2. Thou Lord, bleſſedſt thy Sabbath, and that in

in order to bleſſe my ſoul, with all ſpiritual bleſſings by communion with thy ſelf: O how glad am I in this good Sabath-work of thine?

3. Thou Lord, haſt ſanctified thy Sabbath, and ſet it apartt therein mightily to ſanctify me; the beauties of thy holynes thou putteſt upon me while I am therein attending upon thee: O how glad haſt thou made mee, with this work of thine to make me more like to my moſt holy God? This is gladding work indeed. Take in all the reſt of Gods works in this place; but leave not out his Sabbath works: this is ſpecialy pointed out in the title. And this is Gods own work upon his Sabbath.

Queſt. 2. 2. What is the Pſalmiſts work of duty on this day returned unto God? thus he giveth it, *I will triumph in the works of thy hands*; where.

Anſwer. 1. The ſoul made glad by God in his Sabbath is the perſon here anſwearing him, I even I Lord, will ſhew forth, how thou haſt gladded me.

2. The act of duty returned, I will *triumph*; ſo ours read it well, which indeed is the higheſt fruit of gladnes: as when the heart want's vent for its joy, it break's out into an ovation, or a loud cry and shouting for joy: ſo men do in the day of victory: ſome read it onely, *I will ſing*: others, *praiſing will I exult or leap for joy*; which is a good paraphraſe of triumphing: ſo was the Pſalmiſt carried out.

3. The object mediating, are the works of God

God wrought upon him which were opened before; but the object terminating this triumph, is the hands of God that made them, or Jehovah himself; who caused those gladding works to be upon his soul; there his triumph fixeth.

3. What is the force of connection between Gods works, and the Psalmists return. Quest. III.

It is causal, because thou Lord hast made me glad, I must, I will triumph in the works of thy hands: necessary therefore is the conjunction between them; as is between the suns scorching and the reflection of heat from the earth: Vers. 4.

4. What is imported in the Psalmists Extasie or wonder? Quest. IV.

Two things must be opened here. 1. The matter of this admiration, which is the greatnes of Gods works. 2. The form of it in that expostulatory term, how, or how great? The sence of both is inquired. Answer.

1. The former is thus expressed, *O Lord, how are thy works greatned*, or *made great* - So to the letter: or *how great are thy works?* Here we have to consider. 1. Whom he doth admire?

It is Jehova himself exerting or putting forth his greatnes in his Sabbath works, as wel as in others; This is the terminating object of his admiration. 2. What he doth admire, or upon what account he admireth the Lord here, is to

be weighed; and this is the greatning and greatnes of these works of his: wherein.

1. The works themselves, being of never so large extent, must include Sabbath works, which were specified, and opened in a former answear.

2. The greatnes of them, which is not onely of weight and extensivenes, but of virtue, power and excellency; how greatly extensive and precious is his work of the Sabbath rest? How great, and powerfull are his Sabbath blessings? How great and glorious the Sabbath-holines impressed upon men? Is it inquired by whom are these made so great? It is answeared; By that Great God; whose greatnes is unsearchable; He puts forth himself to make these Sabbath works great for his servants; great peace, great blessings, great grace doth he bestow to admiration.

2. The form of this Admiration appear's by the Psalmists question.

O how great? Wherein may we understand that his soul was rap't up, as it were, out of himself, as not able to measure this greatnes: and the expression hold's forth. 1. An admirable assertion of the greatnes of these works; O how great, is as much as to say, they are wonderfully great. 2. An admirable faith in that Jehova about the greatning of his works. 3. An admirable affection to this Jehova, desirous to greaten his heart sutable unto his works. 4. An admirable confession, that Gods works are great beyond humane comprehension.

Quest. V.

7. What mean's his Positive assertion, *Thy thoughts &c*? These

These terms here are to be examined. 1. *Gods thoughts*, the subject spoken of; 2. The Principle or Authour of these thoughts is God himself, His they are. 2. The thoughts themselves are Gods apprehensions. purposes and resolutions taken up by him about all the works which he created; and all events, that were to come to passe; and these so ordered by him from eternity. Now as these comprehend all works of creation and providence about men, both wicked and righteous; so no lesse his Sabbath-works ordained for them, who are obedient, which generaly were declared before, as done and effected by Jehova from the beginning; these must not be left out, when all the rest of his works are taken in; as the matter of Gods thoughts, eternal thoughts or purposes about Sabbath works must appear to us by his executions and revelations of them in time, which declare to us, that such as these were the thoughts of God. Answer.

1. That Jehovah, the Father in his Son and with his Spirit from all eternity had his delight in the Sons of men; whom in his counsels, he determined to make in time; and then no lesse the same thoughts were designing to create a seaventh portion of time, wherein man might solemnly and solely delight himself in his God, and Jehova give himself in the same time to be all delights to his soul: of this he hath shewn his thoughts. Prov. 8: 30. 31. Isa. 58. 13. 14.

2. His thoughts were, that this *day* of *rest*, *Blessing* and *Holines* being duly observed, should be a moral, and everlasting signe, or token to those sons of men, of their Adoption unto God. Exod. 11. 16. 17.

3.

Heb. 4. 4. 6. 3. His thoughts were to lay this weekly Sabbath before the true Sanctifiers of it, as a step or means, in order and tendencie to enjoy that everlasting Sabbatism with the Lord in glory: such were the good thoughts of God to the sons of men in this matter.

2. The attribute spoken of these thoughts, is the *Depth* of them. *They are very deep:* which is here both positively and superlatively expres't; wherein may we observe. 1. *Depth* noteth a fulnes of good in these thoughts of God, whence will spring up & issue unto holy Sabbath keepers blessing, & grace at full, & abundance of rest and peace. Deep ground make's the grain full and plenteous, but shallow earth leaveth it thin, withering and perish: Gods thoughts are deep enough to yeeld fulnes of good to his upon his Mat. 23. 5. Sabbath.

2. Depth importeth a *lastingnes*, or never failing good, issuing from Gods thoughts to his Sabbath keepers: Shallow waters may fail and be dried up in an hot season, so may creature-thoughts of goodnes; But the great deep cannot be drawn dry; Take out never so much, there is nothing wanting to it; how much lesse to the deep thoughts and counsels of God, which stand fast in every Age? His Judgments are a great deep Ps. 33. 11. Ps. 36. 6. even in his preserving Providence toward man and beast: how much more in his thoughts of blessing, sanctifiing, and saving men through his Sabbath mercy?

3. *Depth* signifieth, the *infinitnes* and *unsearchablenes* of these thoughts of God, there is no fathoming nor sounding of his *Deeps*: especialy

is

is this hinted in the superlative addition, they are very deep, beyond expression; yea and fittest for admiration; Into which the Apostle breaketh out. *O the depth of the riches both of the wisdom, and knowledge of God! How unsearchable are his judgments, and his waies past finding out!* Rom. 11.33 These deeps are included here, and of all other Gods Providences, to be meditated on and admired upon Gods holy day, but specialy in this place must be remembred Gods works and thoughts about his Sabbath even to admiration, O Lord how great are thy works, and how very deep are thy thoughts or counsels in giving man thy Sabbath! So we have this example opened.

Whence many fruitfull observations may be made by us.

1. *Gods Sabbath-works are gladding works to souls who duly keep them.* Obs. I.

2. *Iehova alone by these works, not the works by themselves, can make glad the souls of his Sabbath-observers.* Obs. II.

3. *Gladnes wrought by Iehova is divine, transcendent and heavenly inlargement and ravishing of heart:* It is even joy unspeakable and glorious. Obs. III.

4. *God begin's Sabbath work upon man before he return any duty to him:* Jehova first make's him glad; Thus God keeps Sabbath with man. Obs. IIII.

5. *Mans Sabbath-duty is Triumph in the works of the Lords hands:* or in the Lord by those great works: Ovation or shouting to the praise of Jehova for his works is comely and needfull. Obs. V.

6.

6. *Gods gladding of man, must needs work triumphing in him unto the Lord.* These are inseparable. Vers. 4.

Obj. VII. 7. *There is a most admirable greatnes of weight and worth in Jehova's Sabbath works.* Who can measure them: who can value them?

Obj. VIII 8. *The Saints triumph in Gods Sabbath-works carrieth them some times to extasie and admiration.* Happy souls who are so transported from themselves, and swallowed up in admiring God.

Obj. IX. 9. *Admirable faith, admirable love, admirable confession, must regulat saints in their admiration of Gods Sabbath-works.* Admirable grace must fit for admiring duty. O Lord how great are thy works? A great soul is pleased in admiring Gods greatnes.

Obj. X. 10. *Gods Sabbath thoughts contriving and effecting his works, are to be admired together with them.* Counsels cause Gods works and design them to glorious ends, which yet we know not.

Obj. XI. 11. *Transcendently great, and incomprehensibly deep are Gods works and thoughts about his Sabbath:* Satisfactory, lasting and incomprehensible good, do Gods thoughts designe, unto his Saints, who truly sanctify his holy day. deep thoughts and great works of grace must crown a people.

Obj. XII. 12. *Souls who delight themselves in Gods Sabbath-works and counsels, will mightily assert, and greatly admire the Lord in them.* So did the Psalmist, who is our Example; and so let us do, if we expect the blessed issue of them. Vers. 5.

The

The third Part.

Of the Sabbath duty deſpiſed and punished.

THis with the laſt is added a motive to perſuade men unto due Sabbath keeping; All other duties, which equaly they may preſſe we ſhall readily admit; but that it is to keep men cloſe to Sabbath-duty, as here uſed, we preſſe ſtill from the title of the Pſalm. This paſſage from the ſixth to te end of the 11. verſe contain's mainly a motive to this duty, from the danger iſſuing upon the neglect of it. For a diſtinct handling of this paſſage, theſe particulars are to be thſe pointed out.

1. We have a double oppoſition ſet down of Sabbath deſpiſers.

1. Between them and God. Vers 6. 7.8.
2. Between them and the Palmiſt. Vers. 9. 10. 11.

Upon both, their punishment is aggravated, as is recorded.

In the firſt, the parties are ſinners and Jehovah oppoſed, where;

1. The wicked are ſet out both by their ſin, Vers 6. and by their punishment ver. 7.
2. The Lord is oppoſed to them in his *Being*, in his *Highnes*, & in his *eternity*. Ver. 8.

About the firſt, we have theſe inquiries to be made for opening it.

1.

Queſt. I. 1. Who are theſe ſinners mentioned and what is their nature?

Anſwer. In ſhort they with their natures are here expreſſed under two odious brands *a brutiſh man*, and *a fool*: that under theſe names all ſorts of ſinners and wicked men are made notorious in the Scriptures, is evident to them that are ſerious readers: Idolaters, oppreſſors, Irreligious perſons of all ſorts, are thus reproached as *brutes* and *fools*; the common paraphraſe of a ſinner with Solomon, is a *fool*: now a *brute* is an unreaſonable, beaſtly creature, and a *fool* is a witleſs ſot, as to any matters of God: neither will it credit them, that the *Pſalmiſt* and *Agur* charge themſelves to be brutiſh in the humble ſenſe of their own infirmities, as not being able to reach the myſteries of Gods word and works; this was their wiſdom. But theſe ſinners are ſelf conceited brutes, and fools, and think themſelves wiſer than any, who render reaſon to convince them. Now let all ſinners and wicked men be here deciphered, yet this is required in this place, that they ſet out alſo and notifie Sabbath-breakers as moſt brutiſh, and foolish creatures.

Jer. 10. 8. ver. 14. Pſ 94. 8. Pſ 73. 22. Prov. 30. 2.

Queſt. II. 2. What is their ſin charged on them?

Anſwer. It is plainly thus declared; *He knoweth not, he doth not underſtand this*: our tranſlators read both theſe, in the preſent time, *he knoweth not, he doth not underſtand*; to the letter, the firſt act denied is in time paſt, the brutiſh man *hath not known* and the ſecond in the future, *the fool will not underſtand this*:

Now

Now as the matter may require, when two or more actions in the ſame ſentence are expreſſ't by different times, all of them by the Hebrews a commonly are read under the ſame time: as in the preſent caſe; both theſe may be rendred, under a threefold time: 1. In the preſent time he *doth* not know, he *doth* not underſtand; 2. In the time paſt; he *hath* not known, he *hath* not underſtood. 3. In the future time alſo, *He will not know, he will not underſtand* this: we may very lawfully take in all here, and thus read, the brutish man hath not, doth not, and will not know this; and the fool hath not, doth not, will not underſtand it: ſuch hath bin, and is, and will be their diſpoſition. Thus we have the reading cleared; but what is the matter of their ſin? To know this, we muſt apprehend both the the object here ſpecified, and the acts denied there upon.

1. The object is expreſſed under the pronoun *This*, which is a *Demonſtrative* of ſomthing mentioned, either before or after: If to what goeth before, it be referred (as reaſon may perſuade) there being a ſufficient point of diſtinction ſet at the end of the ſixth Verſe; then it muſt demonſtrate the admirable great works, and deep counſels of God in his general providences toward creatures, and ſpecialy his thoughts & works about his Sabbath for man; and ſo it denoteth their ſin to be wilfully ignorant and careles of underſtanding Gods will in theſe, but by others it is made to point at that which followeth in Verſe 7. that is the punishment of theſe brutes and fools, that however they flourish a while in the ignorance

and neglect of God, it is onely, that they shall be destroyed for ever, this they will not know. Against this I shall not contend; but the former I assert; That the greatnes of Gods works and depth of his thoughts, & that about the Sabbath, are intended under this demonstrative; brutes will not know this.

2. The acts here denied by these brutish fools toward this object are under two terms. 1. They *know not*. Nor *will know*; this word usualy is of larger extent than the other, for it includes all affections under it: they know not, that is they like not, they approve not, they love not to seek out these thoughts and works of God, especialy the depth & greatnes of them. 2. They *understand not*, nor *will understand*: this word more strictly some refer to the mind and intellectual faculty, which is true enough, when applied to intellectual Objects; so it may have its proper place here: yet seing it include's the practical understanding, which set's will and affections on work, it may be extended as far as the former. However from both we may conclude these acts denied by the brutish fools.

1. They mind not, neither will they let their minds to think on these things; neither depth of Gods thoughts, nor greatnes of his works of providence unto men; and specialy those about his Sabbath.

2. They apprehend not realy any of these things of God, neither will they be taught to know them.

3. They neither approve, nor like, nor love them, nor acknowledge God in such deep thoughts

thoughts of his, or his great works in ordering men to their respective ends, and his Sabbath for their good.

This is their sin, whereby these Sabbath-breakers oppose themselves to God; And before we proceed, we shall gather the observations hence arising.

Obs. 1.

1. *Sinners and Sabbath-breakers are very brutes and fools in Gods account:* sin doth so transform men, that they turn unreasonable beasts toward God, sots, insipid and unsavory creatures: to call one a *brutish man*, is as much as to stile him *no man*; he becometh like the beasts that perish.

Obs. II.

2. *The depth of Gods thoughts and greatnes of his works, specialy about his Sabbath are at an opposition, with brutish and foolish sinners:* This and they are inconsistent; even as God and sin.

Obs. III.

3. *The brutishnes and folly of men, is that alone, wich maketh them unwilling to & uncapable of the true understanding, knowledge and approbation of Gods deep Counsels, and his great works of providence toward their souls, and specialy about his Sabbath.* Men may think it their wisdom not to know God, nor acknowledge his counsels and works concerning them in the depth and greatnes of them, nor to approve or like his Sabbath with the duties of it; but the righteous Lord will befool this wisdom; and make them know, that his foolishnes (as they account it) shall be found to be wiser than men; and he shall overtake and catch them in their pretended craft and wickednes; and after all their opposition to his counsels, works and Sabbath in the depth and

greatnes of them, in the end they shall dye as fools. Vers. 6.

2: These brutish sinners, and Sabbath-breakers are set forth by their judgment, *when the wicked spring as grasse, &c.* This some join to the former verse by a supply of some word, not found in the original; as that these fools understand not, that however the sinners may prosper in the world for a season, yet it will come to passe, that they shall be destroied for ever: I shall not contradict them, who make the demonstrative in the former verse look this way, because in many places there is need of such supplies; yet here we have an intire sentence which needeth no supply, and giveth a full account of the punishment of these wicked fools. *In the flourishing or springing of the wicked as the herb, when they shall spring, &c. And all the workers of iniquity deflourish* (it is) *that they shall be destroied for ever.* Where we have to declare.

1. The subject of this punishment, the former brutes and fools, called here by two other names, explaining the other, as, *the wicked* and *the workers of iniquity*; men habituated in sin, and Sabbath breaking, whose daily imploiment and trade is, to work iniquity against God, and man, by all ungodlines, & profanation of the Sabbath, and by all unrighteousnes, and unequal dealings with men; these are branded with these odious titles, *Brutes, Fools, wicked and workers of iniquity.*

2. Their present state under all their sins; they spring as the herb set in a garden, or as the grasse in its season; they flourish in all their worldly

worldly contents for a time even to their hearts desire, in persons, families and estates. So God orders it.

3. Their end, that they may be destroied, or rooted up, and cast out for ever, to eternity: this destruction, or determination of these sinners, and Sabbath-breakers, must surely be.

1. Full and intire both of body and soull. 2. Dreadful, in beingdestroied from the presence of the Lord, rooted up and cast out of his sight. 3. Direful to be cast into the lake of fire, to be tormented with the Devil and his Angels. 4. Eternal; perdition is it without hope of recovery; wherein Gods righteous vengeance is executed on these wicked ones to eternity. Observe here.

1. Brutes, fools, wicked, and workers of iniquity are the names that God hath set upon sinners, and Sabbath-breakers: and he cannot misname them. Obs. I.

2. *Divine providence suffer's and order's these odious sinners to flourish, and spring up in all worldly prosperity to his appointed time.* And that time is not long. Obs. II.

3. *All the flourishing of the wicked is but grassy, or as the herb and floure; fair and sweet for a time to sence, and afterward withering and stinking.* It repaieth pleasure with bitternes enough. Obs. III.

4. *The very flourishing prosperity of sinfull Sabbath despisers is naturaly, as well as by the guidance of the Almighty, in order and tendency to their eternal perdition.* All their spring leads them to a withering autumne; the prosperity of fools Obs. IIII.

shall ſtay then, and fat them up as beaſts unto a day of ſlaughter, Vers 7.

2. The party, here in oppoſition to thoſe workers of iniquity is Jehova; And the oppoſition, is thus expreſſed, *they are to be deſtroied for ever, but thou Jehova art moſt high for evermore*, ſome read this as one part of theſe fools brutish and wilful Ignorance alſo; as firſt, they know not that *they ſhall be deſtroied for ever*, and ſecondly, *that thou Jehova art moſt high for evermore*: I ſhall not contradict learned men; yet this ſence cannot be made without ſupplying ſomthing, of which there is no need in this place, the two verſes, being diſtinct and full ſentences, oppoſed to each other; I ſhall follow therefore our translators here, keeping to the plain reading of the letter: and ſo it is a ſimple propoſition, oppoſing God unto the wicked forementiond, where we have.

1. The term of connection rendred adverſatively, and that well; ſinners and Sabbath-breakers are brutes, fools, baſe and low creatures, and perishing to eternity, but, thou Jehova art, &c. Where note.

1. The ſubject oppoſed emphaticaly, *thou, thou* Jehova who art God alone; thou ſetteſt thy ſelf againſt theſe furious fools,

2. The terms of oppoſition, wherein he is oppoſed to them.

1. In his *being*, *thou Jehova*, in whom all do live and move and have their being, yea theſe wicked ones; thou art, but they are not at all; ſave

save by participation from thy word and the same word can undoe them.

2. In his *highnes*, thou *Jehova* art *most high*, or indeed *height* it self, he was so stiled, Verse first; but under another term, noting his ascent above the heights of Heaven, and here the word used, note's him as exalted in his highest places as heigth it self, and therefore rightly stiled the most high; whence he hath all his advantages to destroy these workers of iniquity.

3. In his *eternity* is he set against these sinners; these brutish fools are glorious like the flowre in the morning, and before night cut down, dry and withered, but thou Jehova art for ever more, exalted in thy heights, and hast an everlasting arm to plague workers of iniquity, and Sabbath polluters to eternity. All these are plain in the text: Now let us learn.

1. *The prosperity of brutish sinners, and foolish Sabbath profaners, hath a but that spoils all, and marr's their glory: But thou, thou Jehova* art against them; what then can comfort them? But God is their enemy: how then can they prosper? Obs. I.

2. *The very being of God puts a nullity to the wickeds carnal felicity, and a sure extstence to their perdition and misery.* How therefore do the Devils, and all his seed, the workers of iniquity wish, that God were not? Obs. II.

3. *The highnes of Jehovah will bring low the pride and soaring luster of wicked enemies to God and his Sabbath.* As he is exalted to shew mercy to his humbled ones; so is he in his heights to take advantage against his enemies: he hath exalted Obs. III.

mercies to raiſe gracious hearts: And no leſſe hath he moſt high vengeance to bear down the proud looks and haughty oppoſition of his adverſaries.

Obſ. IIII. 4. *The eternity of Gods height and being is adverſe to the proſperity of fooliſh ſinners, and ſpurners of his Sabbath:* Hereby he cuts of at his pleaſure their flourishing ſplendor; and eternizeth their perdition, *wo, wo*, to them, who shall be found enemies to Jehova the moſt high for ever more: where in they shall deal proudly, he will be above them. Vers 8.

2. The next oppoſition to be opened, is that which Gods providence made between theſe enemies of the Lord about his Sabbath & the Pſalmiſt, wherein their punishment is farther expreſſed Verſes 9. 10. 11. In which paſſage we have theſe terms more diſtinctly to conſider.

1. The term of connection doubled: *for, for* as ours; *becauſe, becauſe*, or *therefore, therefore*; as others.
2. The oppoſition it ſelf, whereof we have theſe two parts,

1. The enemies ſet forth under their judgements, werein are.

1. The term demonſtrating doubled, *Lo, Lo.*
2. The ſubject of the demonſtration doubled, *Thine enemies O Lord, Thine enemies:* theſe are *all the workers of iniquity.*

3.

3. The jndgement double on them, *They shall perish, They shall be ſcattered.* Ver. 9.

2. The Pſalmiſt is ſet out oppoſit to theſe enemies in his bleſſings vouchſafed from Jehova.

1. In his power, *But my horn shalt thou exalt*, &c.
2. In his plenty, *I am or shall be, anointed with fresh oyl.* Vers 10.
3. In his victory, *Mine eye shall alſo ſee upon mine enemies; Mine ear shall hear of the wicked, that riſe up againſt me.* Vers 11.

The opening of all theſe, will be in anſwear to theſe queſtions.

1. What mean's the term of connection? Queſt 1. Anſwer.

1. The ſignification of it, is according to the force which men give it; If it be read, *For*, it is onely a rational narrative, of the height of God in deſtroying ſuch enemies from the experienced effect, For thine enemies do ſo daily perish. But if we render it *Becauſe or Therefore*, it hath a *cauſal*, or *Illative* force to this ſence, the wicked shall be deſtroied for ever, becauſe Jehova is moſt high for evermore, or therefore they perish and are ſcattered.

2. The duplication of it note's the certainty of the cauſality in God, or the ſad effect upon ſinners; which way ſo ever we take it, the ſame iſſue will come of it; and this is ſeriouſly and ſolemnly atteſted in the doubling of the term; *For*, yea *For*;

Queſt. II. 2. What is mean't by the term of demonſtration?

Anſwer. 1. The notion of it, *Lo* or *Behold* point's out the evidence both of cauſe and effect, *Lo*, it is ſo, Jehova is moſt high, and therefore his enemies perish, it is viſible before the ſun, *Lo*, behold it.

2. The doubling of it, put's vehemency and and ſtrength to the demonſtration, *Lo*, *Lo*, it is ſo; it is apparent, It cannot be denied.

Queſt. III. 3. What are we to underſtand by the ſubject of this demonſtration?

Anſwer. Theſe terms are conſiderable about it. 1. That which noteth their oppoſition to God, to his Law, and Sabbath: They are *enemies*, that hate him. 2. The doubliug of this title: They are *enemies, enemies*, they are double enemies, to God & to his Sabbath. 3. The pronoun referring them to him whoſe enemies they are, *thine* enemies, O Lord *thine, thine*, they are, doubly *thine* enemies, hating thee, and thy Sabbath. 4. The paraphraſe of theſe enemies, *All the Workers of iniquity*, All that trade in ſin and are working at it every day, purſuing their own luſt, theſe are thine enemies and ſpurn at thy Sabbath.

Queſt. IV. 4. What is imported in their Judgement?

Anſwer: It is expreſſed alſo under a double notion. 1. *They ſhall perish*, the height of God will crush them, eternal Jehova will ſmite them unto perdition both of body and ſoul to eternity. 2. They *ſhall be ſcattered*, or *diſperſed*, driven up and down; as duſt before the wind, and that by

by the whirl-wind of Gods wrath, never to be gathered up again, they shall disappear; they shall be destroyed without recovery. All this is spread before the Lord for his glory. This is thy work, O *Lord*, These are the first parties in opposition, with their sad estate. Observe hence.

1. *Gods being, height, and eternity necessitates the doom and ruin of all that work iniquity against him and his Sabbath.* Their destruction is inferred from it necessarily. Jehova is most high for ever more, therefore his enemies perish: it is twice urged. Obs. I.

2. *They are double enemies to Jehova who are workers of iniquity and pollute his Sabbath.* They are thine enemies, thine enemies; so the Spirit doubly brand's them. Obs. II.

3. *Double sinners have double judgement from the Lord, perdition and dispersion.* Destroied are they here, and for ever; and so scattered, as never to be gathered any more. Obs. III.

4. *That sinners may be convinced, and not plead Ignorance a double demonstration is given of the vengeance coming on them.* Lo, Lo; or behold this will be the portion of your cup. O wretched sinners and Sabbath breakers, who will not look out after this call to prevent these Judgments. Obs. IIII.

5. *All this demonstration of Judgment on these sinners must be confessed to the Glory of Jehova:* So the Psalmist bespeaketh God, Lo, Lo, thine enemies, O *Lord*, shall perish: thou Jehova art exalted in their destruction. Thus far of the first Partie in opposition to the Psalmist, as for their state and condition, Ver. 9. Obs. V.

Now

Now followeth, the other part of the oppoſi-
tion on the Pſalmiſts ſide.

2. The Oppoſition of the Pſalmiſt unto theſe under Jehova's providence was noted generaly in his proſperity; ſet up againſt their perishing; and more ſpecialy in his power, in his plenty, and in his victory, about all which ſome inquiries muſt be made for explication of all.

Queſt. I, 1. Who is this Pſalmiſt? And how is he conſidered in this oppoſition?

Anſwer, Pſ. 89:24. Pſ. 23:5, Pſ. 34:7. 1. The expreſſions here uſed, if we may gueſſe by the language, do ſpeak it to be Davids, for he hath theſe very words of himſelf elswhere, & God of him, and therefore is the Pſalm moſt likely to be his.

2. As to the manner of his oppoſition to the fore mention'd ſinners, imported, in that *adverſative But*, It muſt needs be, both to them as ſinners, and to them as periſhing: ſo that as they were ſinners and ungodly Sabbath-breakers; he is on the contrary a ſaint of God, and an holy Sabbath keeper; and ſo the following bleſſings accrue unto him, oppoſit to their curſed condition. Yet further ſuppoſing *David* to be the penman of this Pſalm, and knowing that he writes not many times of himſelf perſonaly, ſo much, as typicaly of Chriſt; a Queſtion ariſeth, whether here, the Prophet ſpeaketh onely of himſelf? or of ſome other even Chriſt the Lord of the Sabbath? That himſelf is ſpoken of in the letter is granted by all; And that he may ſpeak

of

of Christ in the Spirit is denied expressely by none: however there being a generall silence of it among interpreters; it is not fit rashly to impose it, yet innocently may it be proposed to serious consideration, whether such a sence, so consonant to the rule of faith, may not be included.

2. What is meant by the Power, where with he is indowed? Quest. II.

It is expressed thus; *My horn shalt thou exalt as the unicorn:* where in note, 1. The cause impowering with its causation; Thou Jehova shalt exalt, or thou most high shalt lift up on high, that is, in large, and make highly advantageous against enimies, the power vouchsafed: this he speaketh confidently upon Gods promise. 2. The exalted power expreset, is *my Horn*; and for as much as in this is the strength of beasts, it is usualy transferred frequently to set forth the strength both of the righteous and wicked. 3. The mode or manner of this exaltation, even as the unicorn; that is, either, as that beast lifts his horn, or as God lifts it up for him, who giveth that creature so much strength: notable are the expressions which the Lord useth unto Job, concerning the strength of this creature: Answer: Ps. 89: 24. Job. 39. 9, 10, 11, 12, Num. 23. vers 22. Num. 24: 8. Deut. 33. ver, 17.

And therefore is it so often used to set forth the power, which God giveth to his people, walking in his statutes. This is the strength which the Psalmist confidently assureth to himself from Jehova, while he converseth in righteousnes and in the sanctification of his Sabbath.

2.

Queſt. II. 2. What is the bleſſing of the *plenty* here beleeved?

Anſwer. It is thus ſet forth, *I ſhall be anointed with freſh or green oyl*; where note. 1. The matter of his plenty, *It is oyle*; by this the Spirit of God ſet's forth the choiſeſt bleſſings, both temporal, Pſ. 45: 7. and ſpiritual. The oyl of gladnes is poured out upon Chriſt and his fellowes, which pointeth at the Spirit of Grace; and ſo God ſpake to Deut. 33. vers. 13. Iſrael, that he made him to ſuck oyl out of a flinty rock; which was the giving of them fulnes in ſtreights: ſomtimes his plentiful bleſſing on his Church of all kinds is expreſſed by the Iſai. 5. 1. *horn of the Son of the oyl* even a *Cornu Copia* rendred a fruitfull hil: it noteth certainly the choiſeſt bleſſings from Jehova upon his portion.

2. The meaſure of this bleſſing, read by ours, I ſhall be anointed, in the future; but Pſ. 45: 7. it notes time paſt, and preſent alſo; I have Pſa 23: 5. bin, I am, I ſhall be anointed, ſpread over, ſprinkled, or made fat with oyl: all note dignity fulnes and fatnes of all ſorts of bleſſing upon righteous Sabbath-keeping ſouls.

Queſt. III. 3. What mean's the victory, which he aſſures by faith to himſelf?

Anſwer. It is expres't by the evidence both of eye and ear about events upon his enemies. 1. *Mine eye alſo ſhall ſee upon my diſtreſſers* or *enemies*, ſo to Pſ. 54: 7. the letter, *his deſire* is not in this text mention'd nor in ſome other.

2. *And mine ear ſhall hear of the wicked that riſe up againſt me*; here is no *deſire* of his ſpoken of in the original text. What then is the ſence of this? 1. That God would deſtroy, and ſo give him

him victory over his distressers. 2. That his eye should see it, and his ear hear it, when God should thus judge his own enemies and wicked sinners, that rise up against him, and his Sabbath, and the Psalmists enemies which were the same, God and he being united in the same cause for righteousnes and the Sabbath. So then the Lords enemies are his, and his adversaries are the Lords; upon whom he shall see and hear the vengeance of the most high executed. Of this he speaketh not doubtingly, but confidently, as if the thing were acted already. All this is eminently true and good, as it respects the person of David, being Gods precious Saint, and a pious Sabbath-keeper.

But if it should be transferred unto Christ the Son of David in the flesh and the Lord of the Sabbath; these blessed returns from the Father unto him must be transcendently eminent; his horn is exalted above unicorns, even unto the power of God; he is anointed with the oyl of gladnes abundantly, far above his fellowes, or members: Yea his eye also must see, and his ear hear Gods vengeance upon enemies and adversaries, who rise up against him and his Father in spurning at his commands. Observe from these.

1. *Divine providence sets a vast opposition between the righteous and the wicked in their conditions, even as they are widely opposit in their conversations to each other, and to God.* Obs. 1.

Even so contrary are they, as perdition and salvation; or as dispersion under the curse, and

and collection under the blessing of the most high.

Obs. II. 2. *Exalted strength to contend against spirituall and temporal adversories doth Jehovah vouchsafe to his righteous ones, and Sabbath-sanctifiers.* The most high, can do no otherwise, but bestow high grace; he therefore exalts himself to shew mercy.

Isai 32:10.

Obs. III. 3. *Vnicorns horns, or creature strength God make's use of, in setting forth the power of grace, to illustrate it, but not to diminish it.* And no lesse doth the Lord himself blazon his power, by that of his creatures, which he hath given them; yet doth he gloriously exalt himself above them. Although Job cannot bring the unicorn to his crib; yet the Lord bring's him to his own, and bind's him to his service.

Job. 39: 9, 10.

Obs. IIII. 4. *God will abundantly pour out upon, fatten and anoint his Saints, and Sabbath-observers, with green oyl, newly dropping from the heavenly olive, & that continualy, to prosper them in souls and bodies; so David found it, so shall we.* Vers 10.

Obs. V. 5. *Vngodly sinners and Sabbath-despisers are enemies jointly to the most holy God, and his holy servants; they rise up all against them.* Jehova and his people are loved together or hated together: So the Psalmist conclude's it here. Thine enemies are mine enemies; and they who rise up against thee, rise up also against me: yet is it good to be upon Gods side; Yea, best of all.

Obs. VI. 6. *The ruine and destruction of these adversaries from God, shall in his due time be made visible to his servants,* They shall both see it, and hear of

of it. They desire it not, but as it is the determinat counsel, and will of God revealed: yea seeing and hearing Gods judgments upon the wicked, they must give glory to the Lord, who judgeth righteously.

If besides this the Scripture be applied to the *Son of David the Lord of the Sabbath*, here may we learn and admire. O how great power is with him, and fulnes of the Son of the oyls the Spirit of grace and peace to blesse his Sabbath-keeping members? But, O how terrible will it be when he shall see and hear the cries of them that rose up against him, under their perdition, and have no pity on them?

Of the fourth Part.

Sabbath-duty performed and rewarded.

4. This part is fully declared in the state of Gods righteous ones, who must needs be supposed to be Sabbath-keepers if they have respect to all Gods commands, as they must have, if they be righteous.

Now about them there are these special heads delivered.

1. A proposition of their flourishing estate Vers 12.
2. A proposition of the reason of this condition. Vers 13.
3. A proposition of promise for perseverance in it. Vers 14.
4. A proposition of the end unto which all is aimed. Vers 15.

In the search and explication of these, we shall receive quickning incitations to follow the Psalmists directory, as to the due sanctifying of the Lords-Sabbath.

1. What is imported in the proposition of reward? Vers 12.

Herein are carried, 1. The subject of this return form God, he is stiled the *righteous one*: now the notion of *righteousnes* or the *righteous* here, is not to be taken strictly in a contradistinction unto *holines*; but largely, as it noteth, an intire conformity to the rectitude of Gods will in all things revealed, both of the first and second table: So that this righteous one must be an upright Sabbath-keeper.

2. The *return*, which God make's, attributed to this *righteous one*, is in general, *fruitfulnes* and *increase*: but more specialy, 1. The kind of it is to be noted, it is soul prosperity, even spiritual flourishing, building, blossoming, fruit bearing, and increasing or growing in grace. 2. The measure of it is implied under both expressions; flourishing intendeth no little spring; nor growth a little increase; each word carrieth plenty, and abundance of spiritual blessing.

3 Joh. 2.

3. The double expression bespeaketh the certainty of the event: These righteous Sabbath observers, shall surely flourish and grow up in all spiritual grace unto the measure of the stature of the fulnes of Christ; the word proceedeth

deth from the mouth of the Lord, and shall not fail. 4. The mode or manner of this flourishing growth is set forth by an allusion unto two trees, or plants fixed in a noble soil.

1. The first mention'd is the *Palm tree*; of which it is observed.

1. That it flourisheth under the greatest pressures, when the branches are pull'd and split; as Christ seemeth to allude unto, when he went up to the Palm tree, and pluckt the boughes to purge it and make it fruitful for his spouse. 2. That it was good for shelter, to make booths or tabernacles. 3. That they were used in mens sculptures of them for ornament. 4. That they were enfignes of victory, joy and glory. Alluding therefore unto this, the Psalmist sheweth that the spiritual flourishing of such righteous Sabbath keepers is greatned by oppression; That it sheltreth and adorneth their souls, and should be a token of their eternal victory and triumph; even as Palms in their hands. Cant. 7: 8. Lev. 23. ver. 40. Judg 4. 5. 1 King. 6, 29 Ezek. 40. ver. 16. Revel. 7. 9.

2. *He shall grow as the Cedar*; concerning which plant or tree, we have some things also observed by Gods Spirit; As 1. *The sweetnes* of it, upon which account it was used to make a covering for the ark of God & for beams & boards in his house; so also for building and cieling of Kings houses & for making chests & other instruments of special use. 2. The *beauty & comelines* of this tree is noted, for which the spouse useth it, to set out the excellency of the countenance of her beloved. 3. The 1 Kings 6. 9, 10. 20 Ezek. 27. ver. 24. Cant. 5, 15.

Ezek. 27. 5. Isai. 47. 24. *strength* of it is pointed out, in that it was used for beams and masts. 4. The talnes of these trees is spoken of &their great height. 5. The *growth*, increase or multiplication of this plant is hinted in the text. 6. Their excellency is marked out, in that some of them are stiled goodly cedars, or to the letter, the cedars of God, & the Lord himself in speaking of the restitution of the Kingdom of Israel, used this expression, I wil take of the highest branch of the high cedar, I will set it, on the mountain of the height of Israel will I plant it, and it shall be *a goody cedar*, an illustrious, stately one. Now transfer all this to the blessing of God upon his righteous Sabbath-observers, and then it may amount to this, they shal increase, multiply and grow in all spirituall graces and blessings, as the cedar doth to its natural perfection: they shall be sweet plants to God growing up in the sweetnes of their savour; they shall increase in spiritual comelines, strength, talnes, fruitfulnes, and to the height of excelency; for they shall be the plants, trees, and cedars of God indeed; & Jehova will own them.

Ps. 80. 10.

Ezek. 17. ver. 22, 23.

3. There is one thing more here added, to set forth the modification of the flourishing growth of this righteous one, and that is the good soil wherein this palm and cedar are set, it is *in Lebanon*: about which, however many excellent things are spoken of this mountain, I shall onely touch upon these, which are together.

1. The *fruitfulnes* of this mount, it casts forth or strikes forth the roots planted therein, and thence makes stocks and branches to shoot out mainly in greatnes and talnes; by this God declareth

Hos. 14, 2.

reth his promiſe fruitfulnes to Iſraels, God ſoil maketh plants fruitful.

2. The ſweet *odoriferous ſmell* of this Lebanon is alſo commended, which ſend's a ſweet ſavour all abroad; ſo doth the Prophet declare the ſpreading ſavour of Spiritual graces in the Church; his ſmell is as Lebanon very fragrant. Hoſ. 14: 6.

3. The *chearing gladding virtue* of this mount given out to his plants, is by the Prophet hinted, under the notion of the wine of Lebanon which uſualy is mention'd as a means of gladding mans heart, and here is it applied, to ſhew the joy of Iſrael in fruit bearing unto God, the bloſſom of Iſrael, Gods vine, ſhall be as the wine in Lebanon. Hoſ. 14: 7.

Now the ſence of this appel unto the righteous one, is that he ſhall flourish and grow as the *Palm* and *Cedar*, bleſſed with the fruitfulnes, fragrancy, and gladding virtue of *mount Lebanon*, or the choiſeſt ſoil, bleſſed of God, as that was. In what nurſery the righteous is planted, will be diſcovered in the ſequel: from all this we may now collect.

1. *Vaſt is the difference of Gods reſpect to wicked Sabbath-breakers, and righteous Sabbath-keepers:* as much as between perishing in ſin, and flourishing in grace to eternity. Obſ. I.

2. *Palm flourishing in ſpiritual fruit to victory over ſin and death, and cedar growth in grace to the excellency of God, are Jehovahs bleſſing upon the righteous Sabbath-ſanctifiers.* His promiſe makes all this ſure unto them, not one word shall fail. Obſ. II.

Obj III. 3. *Mount Lebanon, or the soil blessed of the Lord, addeth to the fruitfulnes, fragrancy* and *delightful gladsomnes* of his *spiritual Palms and Cedars therein planted*, O blessed righteous souls, that are pitched there. In the next proposition we shall understand more of this. Vers 12.

2. This next Verse giveth us a proposition of the reason of the flourishing state of the righteous, ours read it, *those that be planted in the house of the Lord shall flourish in the courts of our God.* Others take the participle, as including the subject forementioned, onely changing the number, there it was singular, and here plural, which is no rare thing, *They being planted in the house of the Lord*, &c.

1. The subject, in this proposition, is the cause supposed, *they being planted.* &c.
2. The attribute asserted, *they shall flourish in the courts of our God*, both which desire some explication.

Quest. I. 1. What is imported in the subject proposed?

Answer. We have these three terms to consider. 1. The persons, who are the *righteous ones* mentioned before. 2. The priviledged condition added, which is their implantation. 3. The place wherein they are planted, the house of Jehovah. Hereabout may we inquire.

1. What is meant by the house of Jehovah, and courts?

Unto which in short plainly it is returned. 1. That

1. That in the letter the Tabernacle or Temple with its three eminent parts, the moſt Holy, the Holy place, and the Court, are intended by the houſe: and by the courts, which was the outward part figuratively taken, as one part for the whole, the ſame intire houſe of God is underſtood. 2. That, in the ſpirit and truth of this houſe, is Chriſt himſelf intended, who was typed out thereby: and indeed reaſon will evince, that he muſt be ſo ſignified in this place. Joh. 2. 19. ver. 21.

2. What is underſtood by *planting* in this houſe.

1. If we underſtand (Houſe) in the letter, by *plantation* (which is a metaphorical term) muſt be meant admiſſion into that Church in Gods regular way for injoiment of his ordinances & nurture in the Lord. 2. If it be applied to Chriſt the truth, then it muſt denote a true ſpiritual union with him as ingrafting into him; expreſſed alſo by *plantation*, & building on him as the foundation: now the former with out this, hath no power to produce ſuch a ſpiritual effect as here is mentioned. Rom. 6. 5. 1. Pet. 2. 5.

3. What is implied in this effect of *flouriſhing*? It noteth ſpiritual proſperity in grace, and abundant fruit-bearing unto God, as hath bin declared before more fully.

4. What is imported in *Jehova* and *our God*, whoſe houſe it is?

1. That he that was, and is, and is to come the Almihgty, is the owner and poſſeſſour of this houſe and court, what ever they be; from him is all

the power to make ſpiritual plants flourish therein.

2. That this owner and poſſeſſor is owned, and poſſeſſed again by ſouls planted in his houſe. It is *Iehova our God, ours* by poſſeſſion of faith: ſo here is a mutual intreſt between *plants* and *planter*; for he alone can ſet them in his own ſoil; and they are his onely.

Now to clear this that the *Son* of God in the flesh muſt be *this houſe* and *courts*, the place of plantation; 1. Know that theſe plants are livings ſouls, and theſe are not to be planted upon dead ſtones, or ſuch like foundations that would profit nothing to their ſpiritual ends. 2. Conſider that Jeſus Chriſt onely is the living foundation, and chief corner ſtone, upon which living ſtones are laid to make a ſpiritual houſe for
1. Pet. 2: 5. God, and he alone giveth life and powerfull influence for ſouls flourishing in grace; who alſo ſtileth himſelf the vine, that giveth his branches virtue to bring forth much fruit to God. 3. This is ſure, that his ſpirit breath's in all quickning power into the ordinances of his houſe; So that, neither word, Sacraments, nor prayer can quicken theſe plants, or make them flourish, unles his ſpirit come upon them, from which conſiderations we may ſafely conclude that our Lord Jeſus is this houſe, & courts of the Almighty Jehova, who cauſeth theſe plants to grow and flourish to eternal life; for as much as he is ſignified by them; and neither they, nor the ordinances of them can afford ſouls any ſpiritual ſuſtenance without him. Obſerve from theſe.

Obſ. 1. 1. *Jeſus the Son of God being the true houſe and courts*

courts of the Almighty Jehova, is the onely nursery, which maketh the Righteous Sabbath-keeping plants to flourish unto eternal life. Because he liveth they live also; and without him they can do nothing. Joh. 14.16. Joh. 15.5.

2. *Implantation, or spiritual union in and with Jesus this house of Jehova, must be of those righteous souls to make them grow and flourish in all heavenly grace.* No communion, or participation of life from Christ can be, without in-abiding and union with him. Obs. II.

3. *The mutual possession, both Gods of his house, and the Righteous plants of God, must be to bring them to this flourishing condition.* What is house or Courts, unles Jehova be in them? Or, what were Christ, unles God were in him? And what were these righteous plants, unles this Jehova the house keeper were their God? The *Lords Christ*, and *our God* will make us happy; For it is Christ in us, we in Christ, and God in him. Obs. III.

4. *The spiritual flourishing of Righteous Plants delighting in Gods-Sabbath, is sure to them, and infallible from the conjunction of the former causes.* Christ the house, Jehova the Possessor, implantation in this Tabernacle of God being concurrent, must work irresistibly to perfect and make gloriously fruitfull these righteous plants, what can hinder them? Vers. 13. Obs. IIII.

3. We have added in the next Verse for more incouragement to the righteous Plants, a Promise of their perseverance in their flourishing condition. *They shall still bring forth fruit in age;*

They shall be fat and green, and flourishing. In this proposition note.

1. The subject is the same, The Righteous Plants in Gods house (of whom it hath bin spoken) according to whose nature and condition, all that is attributed unto them must be understood.

2. In the attribute, we have to consider;

1. The matter of the promise under three expressions.

1. They *shall bring forth fruit* in abundance.
2. They *shall be fat.*
3. They shall be *green* or *flourishing.*

2. The season of this promise, *in old age.*

Quest. I. 1. What is mean't by the first thing promised;

Answer. It import's the same blessing forementioned of *flourishing* and *growing* in grace, as to the nature of it; but differ's in degree; for the word here used is another from the former, and signifieth fruit bearing with provenue, or Ps. 62 10 in great abundance; such is expressed, if *riches increase, set not your hearts upon them:* Now usualy, men do not set their hearts upon a litle, but upon great heaps of riches: metaphoricaly it is Luk. 12. 19 transfer'd, to note a man of a fluent speack, eloquent, one that can powre out words of wisPro. 10. 31 dom and grace abundantly, as, *The mouth of the just bringeth forth wisdom:* that is, abundantly he venteth it.

And the Prophet in admiring the goodnes of Je-

Jehova toward the Gospel-Church, instanceth in this effect. *How great is his goodnes? And how great is his beauty? Corn shall make the yong men chearfull*, (as ours read in the text) but in the margin they alter, and render it. *Corn shall make them grow or speak, and new wine the maids.* The promise is spiritual, and blazon's the greatnes of Gods beautiful goodnes to the yongest age in the Church yong men and maids, that he will so sustain them, with his heaven-corn and new wine, that they shall abundantly speak of, & powre out the praises of Jehova's grace exceedingly. It fall's in with the promise in this Psalm, onely they concern divers ages; there the yongest, & here the eldest: great provenue of grace is the thing promised. Zach. 9. 17.

2. What is to be understood in the second term, they shall be fat? Quest. II.

This attribute, however it is used sometimes to set out the carnal prosperity of the wicked, as to the outward man, to have *collops of fat*; and the grosnes and greasines of their hearts, which besots them as to the entertaining of spiritual instruction: yet here being spoken of Gods righteous plants in his Church, it must needs bear proportion with them, and be understood of their spiritual thriving in grace. This fatnes was sweetly represented to be most pleasing unto Jehova, by his choise of the fat of Sacrifices to be his own portion; so that, it is *Sacrifice-fat* here promised to these righteous Sabbath-keepers, which they must return to God as a sweet savour. In plain terms we have it thus frequently expresst, a soul Answer. Job. 15. 27. Ps. 119. 70 Isai. 6. 10. Exod. 29. ver. 13. Leu. 1, 8, 9.

of

of blessing made fat by God; such as trust in the Lord shall be fat: that is, in a full, thriving and beautiful condition thorough his grace; And this is his promise reiterated; *your soul shall delight it self in fatnes*; and *I will satiate the soul with fatnes*.

Prov. 11.25
Prov. 28.25
Jer. 31. 14.
Ps. 106. 15.
Isai. 55: 2.

All which confirm that in the present text, *They shall be fat*. A precious promise it is, opposit to that curse upon the wicked, he sent leannes into their souls.

Quest. III. 3. What meaneth the third term, They shall be green?

Answer: Under this notion naturaly is carried a lively springing condition. And being morally applied, 1. It noteth the sinfull spring of the wicked and hypocrites, which is soon blasted and withereth, and is seen no more. 2. It describeth the gracious spring of Gods righteous plants, which groweth greener still, & knoweth not, when scorching heat cometh: his *leaf shall be green*, neither *shall he be carefull in the year of drought*, neither *shall cease from yeelding fruit*. Thus God ingageth unto implanted beleevers. And here upon Ephraim converted, comforteth himself, *I am or shall be like a green fir tree*; when God saith unto him, *From me is*, or *shall be thy fruit found*. This add's to the great provenue, or abundant fruit bearing, that it shall be all, fresh, green, new, and flourishing. So the matter promised may be understood.

Job. 8: 16.
Ps. 37: 35.
Jer. 17: 8.
Hos. 14. 8.

Quest. IIII. 4. What is imported in the season of this, *old age*?

Answer. They shall bring forth fruit abundantly, yet still

still continualy in *old age*; in their hoary state this is no small addition to the promise; That when all old things grow feeble, weak, decrepit, fruitles, and are near to death, and vanishing; yet then, these have their best time and bring forth the choisest, and best fruit, more abundantly unto God. Heb. 8:13.

Time cannot wear out grace but perfect it, and the new creature, the older it is, the newer it is continualy. God leaveth not his in old age, but to hoare hairs will he carry them; yea and make the hoary head a crown of glory in the way of righteousnes. Ps. 71:18. Isai. 46:4. Pro. 16:31.

These truths may be concluded from this proposition.

1. *Righteous souls in Sabbath-keeping are inabled to send forth their last fruit, more abundant, fat and fair to God:* Natures best is put forth at first; but the best of grace at last. Obs. I.

2. *Perseverance in gracious fruit bearing unto life is assured by Gods promise unto his righteous plants, who sanctify his Sabbath.* He will carry them to hoar hairs and save them; his word cannot fail. Obs. II.

3. *The oldest age cannot prejudice the spiritual life of grace either to enfeeble it, or cut it of.* The new life of righteousnes is everlasting life: as Jehova's years fail not; so will he perpetuat theirs unto eternity. Obs. III.

4. *Jehova sets a great repute upon his old righteous plants as his most fruitful, choise and flourishing ones in his plantation.* As it is the highest reproach in heaven, to be an old sinner, old in adulteries; though they dye an hun- Obs. IIII.

hundred years old; they are accurſed; ſo is it the greateſt honour there to be an old diſciple, an old righteous Sabbath-keeper; in this way of righteouſnes will Jehova crown all ſuch with glory. Spurn not then at the Sabbath of the Lord; call it a delight, holy and honorable, This will honour ſouls in old age. Vers. 14

4. The laſt propoſition is of the end of mans duty in a righteous Sabbath keeping, and Gods gracious return of bleſſing; in theſe words. *To ſhew that the Lord is upright; he is my Rock; and there is no unrighteouſnes in him.*

In this verſe have we to obſerve theſe two ſpecial heads.

1. The end or ſcope of Sabbath duty and Gods reward propoſed, *To ſhew* that *Jehova is upright.*
2. The end practiſed, or the ſcope attained by the Pſalmiſt, *He is my rock, and there is no iniquity in him.*

Some read it in one ſentence. *To ſhew that Jehova is upright, that he is my Rock, and that no iniquity is in him*, and others,

That the Lord my Rock is righteous, &c. Theſe jointly declare the ſame end; and read it as propoſed onely by the Prophet to others, not as practiſ'd by himſelf; which diſtinction warranted by the points, our tranſlators with others do obſerve, whom we ſhall follow in treating upon theſe words.

1.

1. In our order it will he further inquired about the end propoſed.

1. Wherein this end conſiſteth as propoſed? Queſt. 1.

Anſwer. In the general it ſtand's in *declaring* or *ſhewing that Iehova is upright*; or making known the uprightnes of the Lord. Yet more ſpecialy in this terminating work of Sabbath duty & Gods return thereupon, we have to conſider.

1. The object propoſed to be declared, which is this propoſition, *that Iehova is upright.*
2. The act exerciſed thereupon, which is to *declare*, *publiſh*, and *make* it apparently true and evident; and ſo to ſhew it openly.

Now ſeing it is a propoſition here to be demonſtrated, viz. *(That Iehova is upright)* this muſt be done either by an higher cauſe precedent; (of which kind in this caſe there is none; for what can be the cauſe of Jehovahs uprightnes but it ſelf) or els this demonſtration muſt be made by the effects of it, which is our onely way as to this propoſition. This is aſſerted of Jehova in the Scripture of truth abundantly; as *juſt & right is he*, *Iehova is upright*; againand again: but this is Gods own demonſtration by the authority of his own revealed teſtimony concerning himſelf; and not that which concerns us here to do: our work is by the evident effects of this uprightnes, to prove and declare, that *Iehova is upright*: to which purpoſe. Deut. 32. 4 Pſ. 25. 8.

1.

1. We must foreknow what this uprightnes is.
2. We must know, what the demonstrating effects are.
3. We must understand, how by these to shew forth that God is upright.

1. That which we must foreknow, is what meaneth this uprightnes of Jehova *which* we are to declare, where unto we premise.

1. That Gods *uprightnes*, or *rectitude*, is both *affirmatively* and *negatively* described & spoken of unto us: yet by reason of our straitned understandings, we conceive him best by negatives. Affirmatively all those attributes of *holines*, *justice*, *truth* and *faithfulnes*, concurre to set out Gods *uprightnes*; but we must adde then the *infinitnes*, *incomprehensibility*, and *eternity* of all unto this, to sute it for God: and how farre is this above humane understanding? On the other side the *negative*, is that in him there is no *iniquity*, *no unrighteousnes*, *no falshood*, no *perversnes*, &c. And thus we have his uprightnes usualy set forth unto us; he is *without iniquity*, there is no unrighteousnes in him; as in the text. Now the negatives our understandings do best receive, and exclude all evil fully from him: and then he must be a *pure simple* and *unmixed rectitude*, or *uprightnes it self*.

Deut. 32:4, Tit. 1:2, Heb. 6:18,

2. That this uprightnes is spoken of him both with respect of *his being* and *his will*. 1. As to his *being* he is *essentialy uprightnes*, he is the *being* of *rectitude* and this is the *being of God* reciprocal with

with him he is *rectitude*, or *uprightnes*, he is *Amen*; essentialy are these attributed to *Iehova*? So that if any ask his name, or description of him, he answears himself *I am*: what ever is spoken of me truly and properly, *I am that*, *I am uprightnes holines*, &c. Now thus he laieth his *being* as the *foundation*, and *rule* of *rectitude* to his creatures 2. Hence ariseth the *uprightnes* of *his will* revealed, both in his word and in his works; which is the *rule* of mans *rectitude* exhibited: as to his word, Law and statutes, they are *right*, and rejoice the hearts of the upright who obey them, & are regulated by them: & for his works of creation & providence they are done in righteousnes; the judge of all the world must needs do right. 1. In these must we know the effects, wherein the uprightnes of God is mainly proposed here to be declared, and this were to long labour to declare the uprightnes of God in every work of his; I shall contract therefore onely to the counsels, word, and works of God mentioned in this Psalm.

Exod. 3. 14

Ps. 19. 8. 9.

Gen. 18. 25

1. His work in creating and instituting a seventh dayes weekly Sabbath for man: upright and true, and faithfull is God in this.

2. His work in the revelation of his will, to have this day solemnly sanctified, in thanksgiving, in singing praises to the most high, in declaring his loving kindnes, morning and night. His rectitude is eminent in prescribing these duties.

3. His works in making glad the hearts of his servants with his Sabbath blessings, even to triumph and admiration; wherein he revealeth

the exceeding great depth of his counsels, or thoughts of good to man ward. Here is his uprightnes transcendently discovered.

4. His work in convincing wicked enemies to him and his righteousnes, and his Sabbath, of their brutishnes and folly; and in executing his wrath upon them to eternal destruction. In this he is infinitly upright and just.

5. His work also is in regarding and rewarding his righteous ones who truly sanctify his Sabbath. And in this how incomprehensibly just, and right is Jehova? Now all this uprightnes of Gods, is in the present place set forth to be declared by us.

6. His excellent work of uprightnes toward his righteous plants is the implantation of them into such a nursery, as his house, his courts, yea even into Christ Jesus himself signified by them. Who can comprehend the unspeakable uprightnes of Jehova in this effect of his? yet is this with the rest manifested in a tendency to have the uprightnes of God declared by his Saints according to their measure upon the account of them, among all the rest of his righteous works.

3. The last thing here to be opened, is how we should demonstrate or declare and publish by these effects *that Iehova is upright*; It must be thus.

1. Rationaly and by way of solid arguing; these *right* things are wrought by Jehova, therefore just and right is he. As the heat from the fire, proveth that the fire is hot; thus must it be declared.

2.

2. Really muſt this be done, by holding forth the fruits of righteouſnes, wrought by God in us. So theſe righteous ones, bring forth abundantly the works of uprightnes, and are fat and green in them, and ſo shew forth that Jehova is upright; who wroughe all theſe works in them; ſo the heavens declare the Glory of God, and the firmament sheweth his handy-work. Sun and moon and ſtars hold forth his light.

3. Perpetualy muſt this be done even to the end; to hoary hairs and old age doth Jehova carry them, fill them with fruits of mercy, and keep's them fat and green; juſt therefore is it, that while they live they should praiſe the uprightnes of the Lord, dwelling in his houſe for ever, even to the length of their dayes. So we have the end opened. Pſ. 25. 6, Pſ. 104. 33;

2. We have in the cloſe to conſider the ſcope attained, or the final terminating duty practis'd by the Pſalmiſt; wherein he expreſſeth.

1. His claim unto, or intereſt in Jehova, *he is my Rock.*
2. His duty to him, in the demonſtration of his uprightnes, *There is no unrighteouſnes* or *iniquity in him.* Here is inquired alſo.

1. What is carried in his claim? Queſt 1.

In this are theſe terms. 1. The notion under which he claim's the Lord, and that is, *metaphorical*, *a rock*; under which, frequently in the Scriptures is ſignified, the glory of his power or ſtrength, the glory of his eternity in Anſwer. Deut. 32. 4. ver. 15. Iſai. 26. 4.

himself and of his sure protection of his holy ones, and foundation of their eternal hopes, their safe habitation, and never failing provision.

Ps. 71. 3. 1. Cor. 10. 4 Ps. 28. 1. Ps. 42. 9.

2. The term of propriety, he is *mine*, here is the ground of his glorifying this upright Rock, because it is his. 3. The ground of his claim implied, is his faith; by which God truly becometh ours.

Quest. II.

2. What is the burden of his duty?

Answer.

It is to declare the uprightnes of Jehova his Rock; which as he had proposed to others, so he perform's himself; and that, in the negative way, which is the largest, as before was hinted, his song is, There is *no iniquity in him*; which he declareth in word and deed, holding forth his rectitude so to be exalted: to close all, we may observe.

Obs. I.

1. *The uprightnes of Jehova is wonderful, in commanding Sabbath duties, and rewarding them in return of blessings to his righteous ones, so it is in all his dispensations.*

Obs. II.

2. *The glorifying of this uprightnes of Jehova is the terminating end of all soul-prosperity given out by Christ Iesus to holy Sabbath-keepers.*

Obs. III.

3. *The declaration of Gods rectitude is most really done in exhibiting the effects of it by an utter denial of iniquity, and acting righteousnes.*

Obs. IIII.

4. *Gods righteous plants in Christ must not fall short of this great end.* If they do, they loose their work and crown.

Obs. VI.

5. *To reach this end, propriety in Iehova as our Rock is necessary.*

6.

6. *Who ever hath this interest in God, will infallibly demonstrate his uprightnes: inconsistent with iniquity.* Thus have we the Psalmists directory. Obs. VI.

II. Of the second Directory unto Sabbath-Duty by the Prophet *Isai.* 58: 13,14.

ABout the ambiguity of the term *Sabbath*, which is the main subject concerned here, I shall make no needles stay, determining, that it is not mean't of the solemne day of fast annual, but of the day of rest weekly, eminently known to be the Sabbath. And that, upon this ground, because the titles here to be given to it are reciprocal with it; for upon no Sabbath els are these so jointly named. This therefore we take, as that here intended.

Now in this passage the Prophet both direct's and incourageth unto the due observation of Gods Sabbath, be it whatever day the Lord appointeth, under the Law or Gospel. This he doth,

1. By proposing the terms or conditions of the true Sabbath-duty, which consist's.

1. In negative works to be abstained, *If thou turn, &c.*
2. In positive works to be performed, *And shalt call &.*

2. By exhibiting the promise for incouragement, which is,

1. Proposed, as containing a threefold blessing.

1. *Thou shalt delight thy self in Iehova.*
2. *I will make thee to ride, &c.*
3. *I will feed thee with the heritage, &c.*

2. Confirmed by the greatest Authority; *For the mouth of the Lord hath spoken it.*

These particulars being so digested, it is now convenient, that they should be opened, for a right understanding of the same.

1. We begin with the condition of the Promise, or terms of duty supposed, where about it will be inquired.

Quest. 1. 1. what is imported in, and mean't by the negative condition?

Answer. 1. The import of it, is a prohibition, against polluting Gods Sabbath, and that delivered two'wayes.

1. Generaly, *If thou turn away thy foot from the Sabbath, &c,*
2. Specialy, *Not doing thine own wayes, &c.* These must be joined.

2. As to the meaning of these negatives, it is to be made out first in the general, and then in the specials. The former may be read thus, *If thou make to return,* or *turn away thy foot from the Sabbath in doing,* or *from doing,* or *to do thy pleasure upon the day of my holines,* or *my holy day:* wherein we have to note. 1. The matter of the prohibition, both metaphoricaly propounded, *If thou turn away thy foot from the Sabbath,* and plainly expounded, that is, *from doing thy pleasure on my holy day.* In both we have 1. The *subject* of this motion

motion in the borrowed phraſe it is *thy foot*; which is the inſtrument of motion from place to place; but moraly applied, it ſignifieth the inſtruments whereby man moveth either to good or evil; but in this place, it tend's to evil; and is ſynonymous with the *foot of pride*, that ſpurn's at Gods commands; or that *offenſive foot*, which Chriſt would have to be cut of and caſt a way; or thoſe *feet* that are ſwift to ſhed blood: Such a foot is here meant, that ſpurneth at, and trampleth upon the Sabbath: alike phraſe is uſed by another Prophet of hiding their eyes from Gods Sabbath, diſdaining to look upon it, and to underſtand the holy deſigne of God in it. Or if you look upon the Prophets expoſition of it in plaine terms, *This Foot is mans pleaſure*, or *luſt*, ſet up againſt the will of God. 2. The motion of this ſubject, is the turning of it away, or making this *foot* to return, from kicking and ſpurning at God; or plainly it is mans abſtaining from doing or not doing his luſt and ſinful pleaſure againſt the Lord. 3. The term of this motion more ſpecialy from which the foot muſt be turned away, and againſt which men muſt not act their luſts and pleaſures, is the Sabbath, the day of the Lords holines or his holy day, and this as implying all the holy duties annexed unco it. In theſe ſtand's the matter of the prohibition.

Ps. 35:21. Mark. 9.46. Iſai. 59. 7.

Ezek. 22. ver. 30.

2. The form of it is given in the prepoſition (*From*) added to the Sabbath: now to turn away the foot from ſpurning at Gods Sabbath, is, not to kicke or ſpurn at it; and to abſtain from doing mans luſt or pleaſure on Gods holy

day, is not to do it: & this prohibition is carried in the supposed condition, if thou turn away thy foot from spurning, that is, thou shalt not spurn against my Sabbath, if thou expect my promise. Thus understand the general.

2. The special evils prohibited must be construed with the general, for they run in the same form of the prepositions, onely the positive duties are interjected, which may also be read in the last place; and then the reading will be, if thou turn away also from doing thine own wayes, &c. It is true, that this preposition is not prefixed to the last; but the force of the former must run into the last; or els may it be read, from *finding thine own will, lust or pleasure* even *in speaking a word*: But this variety hurt's not, yea it may help to understand the matter more clearly. Inquiry now must be into these.

Quest. I. 1. What is intended by *not doing thine own wayes*?

Answer. It is read literaly, if thou turn from doing, or abstain from doing, which is as much as not to do: *wayes* here are equivalent with *works*, deeds and negotiations of men, such as may be at other times lawfull and good; for sinful wayes are to be abhorred at all seasons: *thine own*, this propriety stand's in opposition to Gods wayes, and specifieth these works to proceed from corrupt self conceit, and will, contradicting the Lord: for whatever the Lord of the Sabbath alloweth & commandeth to be done, is not *our own*. As works of necessity, works of piety; and works of pity or mercy; these Christ calleth

calleth his and not ours. Such as are our own then are onely here prohibited, as following the duties of our common callings, and works of the other sixe dayes. The doing of these is prohibited as evil. This is one special condition required to obtain the promise. Matth. 12. from 1. to 12. Am. 8. 5.

2. What is understood by *not finding thine own pleasure?* Quest. II.

Answer.

The terms here are also three. 1. The object prohibited, *Pleasure*, *will*, *desire* and *delight*; all these are the significats of the word here used, so that this goeth deeper than *wayes* or *works* which are external and visible; but this term denote's the inward motions of the soul, as delightful thoughts, resolutions, and affections which are inward, and invisible. 2. The propriety, *thine own*, which is in the same sence as formerly, such as are not allowed by God on his holy day, but arise from mans own lust. 3. The act denied, is *finding*, and this supposeth seeking;

All which God here prohibits; thou shalt neither seek, inquire after, nor find thy secret lusts or pleasures on the Sabbath: if thou do, thou looseſt the promise.

Quest. III.

3. What is signified by not speaking a word, or thine own word?

1. The object here denied is *word* or *speech*, or any *thing* expressed by the tongue; such as are the ebullitions of the inward heart lust and pleasure; all oral communications. 2. The term

of propriety is not here expressed, but must be supplied from this affixed to the two objects fore going, *wayes* and *pleasures*; so that they are mans own words, opposed to Gods, and not allowed by him to be spoken upon his holy day. 3. The act prohibited is speaking or utterance by the mouth: so that; in the Prophets directory, we have, our own thoughts or thoughtfull pleasures, our own words and our own works forbidden to be practised on the Lords Sabbath. Thus have we the sence of the negative duty and the prophetical interpretation of that part of the Sabbath-Law in it, thou shalt not do any work.

2. We come now to consider, the affirmative condition, and to inquire.

Quest. V. 2. What is implied in it, and what the sence thereof may be?

Answer. There are two main heads considerable in this positive part;

1. The due appellation of the day commanded. *And shalt call, &c.*
2. The true celebration of the Lord in the same, *and honour him.*

1. About the appellation of the Sabbath three titles are imposed.

1. *Thou shalt call the Sabbath a delight*; Three terms occur here to examination. 1. The subject of imposition, upon which this name is to be

be called; it is the weekly Sabbath together with all the works and duties annexed thereunto; which is also to be honored with the other titles following. 2. The name it self to be imposed, is *delight* or *thy delight*, as some supply: the word *objectively* taken, noteth pleasant, gladsom, and delectable things, which glad mens hearts and eyes to look upon; as those *palaces of pleasure* Isai.13.22. mentioned in Babylon: In this sence God onely can put this name upon the Sabbath, he alone maketh it a joyfull, a delightsom day, he called that name upon it, of a delightful *rest*, *pleasant blessing*, and joyous holines. Which should draw out mans heart to delight in it: again the word *subjectively* taken, signifieth the gladnes, pleasure and delight of mans soul, taken up about these delightsome things; and this is that which souls must lay out, and call upon Gods Sabbath.

3. The imposition of this name by man on the Sabbath, thus noted, *thou shalt call* the Sabbath *a delight* or *thy delight*, this is mans work so to name the Sabbath, and the duty of this calling consists.

1. In a rooted faith upon Gods institution, or 1Cor.12.3. making this Sabbath the day of joy and delights; Rom.10.10. so concurring with God in your testimony by a spirit of faith unto this matter, & putting to your seal, that he is true: without this no man can say that Jesus is the Lord; no, nor that the Sabbath is a delight; faith is the very root of confession; or, beleeving of calling.

2. In a professed acknowledgement of this Sabbath with its priviledges & duties appropriat

to

to be the day of dayes, the joyful pleasant and gladding day; this is calling it a *delight* properly, so to professe it.

3. It consists; both in the powring out of the most intimate affections upon it, desiring, longing for it while it is coming, and rejoicing & delighting in the goodnes of it when it is come; and in expressing all the signals of it outwardly in spiritual Worship and joyful attendance upon Jehova therein: this is realy to call the Sabbath a *delight*.

2. The next Intitling of the Sabbath is this, Thou shalt call it *the holy of Jehova*: some read thou shalt call the holy day *of the Lord honorable*, so making the term *holy day* to be the subject of imposition of the name *honorable* & it is true, the Sabbath is honorable because it is holy; I shall not contradict this reading; but shall follow our translatours, who distinguish them and make two titles of them, the next then is, to call the Sabbath *the holy of Jehova*: of the subject of this name imposed, and the imposition of it by *calling* these names on it, we have spoken before; no need then will there be to reiterat these; but onely in applying this name unto them: two terms are here obvious. 1. The title it self *holines*. 2. The efficient of it, Jehova himself. *Holines* here, as to its nature must be such, as a day or time is capable of, & so it note's the sequestration, or setting a part of a day for the use of the most holy God, so is it called the *holy Sabbath*, and the *holy day*; yet as to the adjuncts of holy duties, and holy graces given from God to man therein, it doth partake most sweetly of the name of holines in respect

Esa. 16, 13

peſt to us. The efficient of this, even Jehova ſecure's and crowns all this holines; he put's his name upon the day and breath's in holines into ſouls and duties; he puts all into their reſpective being of holines. Now this holines muſt we call upon the Sabbath, that is believe it, acknouledge it, and profeſſe it in all holy carriage both of body and Spirit unto the Lord herein.

3. The laſt title to be called upon the Sabbath, is *honorable*, this implieth that excellency to be impreſſed by God upon the Sabbath, which makes it worthy of all honour from men. All his works are honorable and glorious; much more his Sabbath-work, his reſt is glorious, his bleſſing glorious, his holines is glorious, in that day exhibited to the Sons of men, is not this an honorable day? should not the ſons of men ſay ſo? dare any to vilify & reproach it? wo to ſuch. But our duty is to call it honorable, that is to beleeve it to be Gods honorable inſtitution, to profeſſe and acknowledge it to be ſuch, and to demean our ſelves honorably in the due obſervation of it. Thus far is expreſſed our duty toward the day in calling the right names upon it. Pſ. 111. 3.

2. The next part of duty concerns Jehova himſelf, the proper Lord of this Sabbath: thus added *thou ſhalt honour him*; ſome incline to read it *thou ſhalt honour it*, viz. the Sabbath; which however the pronoun affixed may admit, yet, the work reſpecting the day, was fully expreſſed before in calling it honorable; which was a duty mediat, and in tendency to Jehova, the authour of it; but this is the work terminating upon God himſelf

self in whom all the other acts toward his day must receive their perfection; for the Sabbath must not terminat them, neither can it perfect them; this were to take away the glory from the Lord. This then in all reason and justice must concern Jehova, who is the *First* and the *Last* of all his creatures, ordinances, and duties. Herein must also be noted. 1. The *party honoring, thou the Sabbath-keeper.* 2. The *party honored*, the *Lord of the Sabbath.* 3. The act conferring honour, *thou shalt honour* him. But how can creatures confer honour upon the creatour? In general onely thus, by declaring the glory immanent in him, and transient from him, in his Sabbath institutions, as well as others, and ascribing it unto his name for his memorial: yet more specialy is it declared,

Psa. 69: 6, 7, 8, 9.

Ps. 96. 1, 7.
Ps. 50: 23.
Ps. 96: 1.
Ps. 119: 13.

1. In an honorable profession of him as Lord of the Sabbath.
2. In an honorable walking with him on all daies, as in his own.
3. In an honorable Worship of him in the beauties of holines.

1 Sam. 2: 30

In all these honorably performed, the Lord account's himself honored by his poor servants, and he will transcendently honour them. So far have we the conditions of *Sabbath-duties*, opened in order to obtain the *Sabbath-promises* annexed: and in these, the Prophets *directory* declared, for the true observation of the Lords-Sabbath; which is indeed a pithy and full interpretation, of

of the fourth precept about the way of the true ſanctification of the ſame.

One ſcruple muſt be removed, and then we ſhall conclude thoſe rules of truth, which do hence ariſe. It is queſtion'd, wherefore doth the Lord propoſe conditions of duty for obtaining promiſes? Are not his promiſes free, and unconditional? Dub.

In ſhort the promiſes of God concern man in a twofold eſtate. Sol.

1. Before calling and converſion, and thoſe are unconditional and free, as of *taking away the heart of ſtone, &c.* Of healing *backſlidings and loving freely*; ſo of *writing his law in hearts, &c.* Theſe he doth for his own names ſake alone to thoſe, who were not called his people. Exech. 11: 19. Hoſ. 14: 4. Jer. 31: 34.

2. After calling and converſion are other promiſes made; as to faith in God, upright walking, Sabbath-keeping, &c. Now ſuch promiſes are conditional to quicken ſouls unto duty: yet to ſpeak properly; it is not for theſe duties, that God make's good theſe promiſes (for all performed by men are defective;) but in the way of conſcientious obedience, God is pleaſed to paſſe by infirmities of his people in them, and ſtill make good his promiſes for his own names ſake. This may ſolve the doubt: and now we ſhall obſerve.

1. *All Foot-offenſes, diſtaſte, deſpiſing and ſcornfull ſpurning at, and averſation from Gods Sabbath muſt be turn'd away, and laid down for the true ſanctification of his holy day.* Man is apt to kick at it, but ſuch kicking members muſt be cut of. Obſ. I.

2.

Obs. II. 2. *The doing of mens lusts or fleshly pleasures opposit to Gods will on his holy day is foot-spurning at his Sabbath, and must be turn'd away, that Gods pleasure may prosper in the sanctifying of his rest.* The holines of God and of his day doth mightily aggravat such ungodly contempt.

Obs. III. 3. *What ever is mans own, not allowed by Iehova to be practis'd on his day is, a pollution of his Sabbath, and must be denied for the sanctification of the same.* Mans self and God can agree in nothing; and they are inconsistent specialy in Sabbath-work.

Obs. IIII. 4. *Mans own thoughts, words and works must be turn'd out for the due observation of Gods Sabbath.* There are thought pollutions, word-pollutions, & work-pollutions about mens own affairs, which God hateth, and forbiddeth upon his holy day. Look therefore to your spirits.

Obs. V. 5. *Man must truly entitle Gods-Sabbath his delight by believing and acknowledging it to be such a day of pleasant things, and laying out abundantly the choisest of his joyfull affections thereupon, for the sanctification of the same.* Wearines and grief, and repining at Gods Sabbath, cannot suffer a man to sanctify the same in truth. Desire of it above all other dayes, and delight in the injoying of it, is Gods refreshing. Wo to repiners.

Obs. VI. 6. *Men must call the Sabbath the holy day of the Lord, that they may sanctify it:* that is by evidencing through faith its holines, and acknowledging it to be so, yea and declaring it by all holy carriages to God in it, wo to the unholy that cannot do it.

7.

7. *Souls muſt ſtile the holy day of the Lord an honorable day for a due obſervation of the ſame.* That is, by acknowledging Gods honour ſtamp't upon it, eſteeming it a glorious day, and yeelding all ſpiritual and honorable reſpect unto it. It is horrid to call that vile, and deſpicable, which the Lord comman'ds to call honorable. Wo, to ſuch deſpiſers of Gods Sabbath. Obſ. VII.

8. *All the honour done to the Sabbath muſt terminat in the Lord himſelf.* Sad is it to pretend honour to ordinances, and give no honour to God himſelf: God and his Sabbath, are either honored or deſpiſed together. And Jehova alone can perfect the honour of duty done to him, by the honour of reward. Be ſure therefore to leave God himſelf honored in Sabbath duties. This end will crown your work. Obſ. VIII.

9. *God honours his ſaints, that they ſhould name his Sabbath, and put honour upon the Lord himſelf.* Alas poor creatures, what names can they give to the Sabbath, but as God teacheth them? Or what honour can they caſt upon the moſt infinitly glorious majeſty, but what he directs and requires, & accept's for honour? Lord we can give thee nothing, but thine own; make it, & us thy crown, and we will praiſe thee. Obſ. IX.

10. *All theſe Sabbath-duty conditions, muſt be ſincerely and intirely performed, for reaching unto the Sabbath-promiſes.* Not for doing, but in doing theſe things, God will plentifully reward you, open your ears and mouths and hearts wide, here follow great and precious promiſes to fill and ſatisfy your ſouls. Obſ. X.

We ſhall now proceed to conſider them.

2. The incouragement unto the former Sabbath-duty the Prophet giveth from God by promiſe, which is connected to the precedent condition, and here propounded in three ſpecial heads, and confirmed beyond doubt or ſcruple: of which for explications ſake we ſhall inquire.

Queſt I. 1. What ſignifieth the term of connection, *Then*?

Anſwer. It is an adverb of time, ſhewing the very point of time for this return: it anſwears to that particle conditional, *If*, or *if at* any time thou ſhalt turn away thy foot, *then* even *then* ſhalt thou delight thy ſelf, &c. Some times it is Pſal. 93: 2, a note of time indefinit or eternity, as ſpoken of God, thy throne is eſtabliſhed *from then*, that is an *infinit then*, or from everlaſting: this ſence here is not congruous; but the term being connective ſignifieth, thus much.

1. A real conjunction of the promiſe with the duty.

2. A neceſſary intailing of the latter, on the former.

3. An immediat connection of all theſe promiſes unto true Sabbath-obſervation; when men ſhall duly ſanctify the Lords holy day, then even then ſhall theſe promiſes be made good unto them.

Queſt. II. 2. What is imported in the firſt promiſe?

It

It is thus given us, *Then ſhalt thou delight thy ſelf upon Jehova, or in the Lord:* This in terms anſwers that condition, *If thou call the Sabbath thy delight:* As if he had ſaid, when thou calleſt the Sabbath a *delight*, even then *will* Jehova himſelf by way of return become the *delight* of thy ſoul. The phraſe of delighting in the Lord hath a double ſignificat in Scripture. 1. It points out duty from man to God; *As delight thy ſelf in the Lord*: Wherein man is the agent that muſt act; his work is *to delight*, that is, with all joy and chearfulnes of heart reſigne himſelf to do the will of Jehova, whereupon the Law it ſelf, as well as the God of the Law, is ſaid to be his delight to do it. Yet God himſelf is the object terminating this delight; without which, there is no duty performed to him. Anſwer. Pſ. 37: 4. Pſ. 1: 2. Pſ. 40: 8. Pſal. 119: v. 24, 77.

2. It note's return from God to man; ſo it doth here, and may be read, either, *Thou ſhalt delight thy ſelf*, or *thou ſhalt be delighted upon* or *in the Lord*. Now in this acception, the Sabbath-keeping ſoul is a patient, altogether receptive of this rewarding delight: the return are delicacies, pleaſures, joyes or unſpeakable delights, which refreſh and glad the ſoul to eternity; delights are its very life: who can declare them? The efficient, author & perficient of theſe delights is Jehova, he that was, & is, & is to come; all he is, and all he hath, and all that he can do, is put out to perfect and perpetuat the joyes of theſe Sabbath-keeping ſaints; who is able to expreſſe the heights, and depths, and breadths, and lengths of theſe overflowing delights in the Lord? All this is promiſed to Sabbath duty Pſ. 16: 11. Pſ. 36: 8. Pſ. 37: 11. Neh. 8: 10.

Joh 12:16. performed: and he is almighty, in whom they delight, who can and will do it.

Queſt. III. 3. What is the meaning, of the ſecond promiſe?

Anſwer. It run's thus, *And then will I cauſe thee to ride upon the high-places of the earth*: This however it anſwear's all the conditionated duties, yet it ſeem's to bear proportion with that of calling the Sabbath glorious, honoring and exalting the Lord in it; God will here honour and exalt them to high places. Where more diſtinctly we have to note. 1. The party honoring, Jehova himſelf, the fountain of honour. 2. The party honored, *thee* the obſerver of my Sabbath. 3. The honour done to him, *I will cauſe* him *to ride upon or over the high-places of the earth.* This in the letter muſt note a temporal promiſe; yet in the Spirit may it denote a ſpiritual good. As it concern's this life; various may be the benefits, according to the various acception of the terms: high places (to exclude them of idols) being ſpecified by the earth, muſt note the moſt eminent ones for dignity, for ſecurity; which may be conſidered, either as they are in oppoſition to the Church, or are in the poſſeſſion of it: accordingly this phraſe of riding upon, or over them, is to be underſtood; I will make thou ride over the high places of the earth, or proud powers, which have rod over your necks, even as I tread, and trample upon them my ſelf; ſo ſhall you ride in triumph over them; or, if we conſider theſe high places in poſſeſſion, then

Deu. 33:29
Pſ. 66: 12.
Amos 4:13
Micha. 1:3.

to

to ride over them or upon them, noteth dignity in advance unto them, and ſecurity with all comfortable injoiments in them. Again, if it be transferred to a ſpiritual good; as high places of the earth may repreſent Heavenly places, then to ride upon them, may note, power, rule and poſſeſſion of them, with the abundance of heavenly glory: ſutable whereunto, is that of this Prophet, he that walketh in uprightneſſes or righteouſly, &c. And ſhutteth his eyes from ſeeing evil, he ſhall *dwell on high*, his place of defence is the munition of rock, which is not mean't literaly; and however it may import ſecure and peaceable habitation here; yet it muſt imply, the name of the Lord, that ſtrong tower unto which the righteous flye, and are ſet aloft, or put in ſafety, he is our high place indeed, rock of habitation, a rock higher than we; in whom onely ſouls are ſafe, the promiſe is fully comprehenſive of both acceptions.

Deu. 32:13 Gen. 41:43 Iſai. 33:18. Pro. 18:10. Pſ. 18: 33. Pſ. 71: 3. Pſ. 61:7.

4. What is the ſence of the ſecond promiſe? Queſt IV.

It is thus expreſſed, *And then will I feed thee with, or make thee eat of the heritage of Iacob thy Father:* here in al ſo, note 1. The authour and finisher of this promiſe is Jehova, the ſame *rewarder*. 2. The ſubject receptive of this promiſe is the *ſame Sabbath-keeper*. 3. The promiſe it ſelf, wherein are, 1. The benefit it ſelf conferred, the *heritage of Jacob* their Father. 2. The collation of it, *I will feed thee* or give *thee to* Anſwer.

Pro. 13: 22 *eat it.* Three terms here need light about the good conferred.

I. Heritage. 1. The benefit simply taken, which is an *heritage*, or *possession*; now these notions signify *good portions* for life and livelyhood; yeelding all good things contained in it to the heirs, and possessours.

II. Jacobs. 2. The specification of this heritage by a former owner, and that is *Jacob*; It is the *heritage of Jacob* promised, which the fabulous Rabbins confine to the land of Canaan; for as they placed their Sabbath-sanctifying in nothing els, but carnal ease, and good fare, and wearing their best cloathes; so they expected no other heritage but possessions in Canaan, to give them all outward content for this life, so miserably defacing this goodly heritage promised to all true Sabbath-keepers in this place. But to discover the madnes and folly of these, and such like carnal glossatours; I shall offer these things to be considered.

1. That this promise is made unto all true, spiritual Sabbath-observers both among Jewes, and gentils; now we know that the gentils had no promise of Canaan literaly so taken; and the heritage here promised doth belong to them. It cannot therefor be restrained to the literal Canaan.

2. Consider we this; that the promise made to the obedient souls in the land of Canaan, is by the Spirit extended to the whole earth as denoting temporal blessings; and so far is the true seed of Jacob, even the Israel of God spread abroad. This is evident in the promise annexed Exo. 20: 12 unto the fifth precept. By Moses it is said to Israel

Israel, thy dayes shall be long in the Land, which the Lord thy God giveth thee. This was Canaan. And by the Apostle it is inlarged, *Thou shalt live long on the earth.* So then Gods earthly blessings are not confined to Canaan under this heritage of Jacob. Ephes. 6: 3.

3. Know we this also, that *Jacobs heritage* imimport's not onely the lower blessings of this life, but the highest inheritance in heaven, even Jehova himself with all his glory. So is he stiled, The *portion of Jacob*; and reciprocaly, *Israel is this inheritance:* They who leave out this portion here, exclude the best of Jacobs heritage. And indeed, what can proportion spiritual Sabbath-keeping, but a spiritual heritage? Jer. 10: 16. Jer. 51: 19. Isai. 19: 25

The Psalmist in his golden expressions of faith glorieth onely in this. *The Lord is the portion of mine inheritance* or *part*, &c. The *line's are fallen unto me in pleasant places; yea I have a goodly heritage.* And he was one of Jacobs Sabbath-keeping children. Take Jacobs heritage thus in full. Ps. 16: 5, 6.

3. The relation, which giveth Sabbath sanctifiers right and title to this heritage is, that *Jacob* is their *Father*, and they his children; and so they enter into the possession of their Father by Gods Covenant. Onely here some things also are to be considered. III. Thy Father.

1. That this relation is spiritual and not carnal; not arising from fleshly propagation; but from spiritual renovation, which they have together with Jacob from the same Spirit, to walk in his wayes. This is the relation which Christ owneth, he that doth the will of my Mat. 12: 50

Father, the same is my Brother, &c. So then the beleeving, obedient gentile, may be Jacobs
Matt. 8. 12. seed, when the carnal disobedient Jew is disowned and cast out.

2. That here Sabbath-keepers are stiled the children of Jacob not exclusively to Abram or Isaac. It is indeed one of the Rabbins fables, that therefore Jacob is stiled the Father of Sabbath sanctifiers, because he kept the Sabbath, but Abram and Isaac did not, but where read they, that Jacob sanctified the Sabbath more than his Fathers, Abraham and Isaac? this is one of the tradition lies framed in the Devils forge. It is enough for us to know, that the spirit of the Lord is arbitrary, when he speaketh of Abraham as the Father of *believers* and of Isaac, as the Father of those that *fear* the Lord, & of Jacob as the Father of Sabbath-keepers; for they did all believe, fear the Lord, and keep his Sabbath, therefore may they be called Fathers of all, that is Leaders in those duties; in whose steps they who walk, are called their children.

3. That true Sabbath sanctifiers do walk in the steps of the obedience of their Fathers Abraham, Isaac and Jacob; otherwise Abraham will not own them, nor Israel acknowledge them, and they shall be out law'd from his inheritance: thus of the heritage.

2. The act of collation and manner of conferring this, *I will feed thee with it* or *make thee eat it*, which being applied to the heritage temporal and spiritual, must sutably be understood: and then under this phrase must be implied.

1. A real poſſeſſion of all this heritage temporal, ſpiritual and eternal, even of Jehova himſelf. Joh. 6. 58.

2. An actual uſe of it to the ſouls ſuſtentation, quickning and comfort; as we do in eating and feeding on the good of our poſſeſſions; the goodnes conſiſts in the uſe of them. It is a curſe to have ſubſtance, and not make uſe of it. Eccleſ. 4. 2.

3. A full ſatisfaction of the ſoul with this inheritance, they ſhall eat and feed to the full. Their ſouls ſhall delight themſelves in fatnes, they ſhall eat and be ſatisfied, yea they ſhall be watered, or abundantly ſatisfied from their goodly heritage: in all theſe then, we have the import of this laſt promiſe in ſome meaſure opened. Iſai. 55. 2. Pſ. 32. 6. Pſ. 26. 8.

5. What is carried in the confirmation of all this? Queſt. 5.

It is thus exhibited, *for the mouth of the Lord hath ſpoken it*, wherein we have. 1. The authority atteſting, it is Jehova himſelf, the being of truth and power. 2. The matter of this atteſtation unto which it is given, even all the fore mention'd promiſes intailed upon right Sabbath keeping, and the truth of them. Anſwer.

3. The manner of teſtifying to theſe; it is by word of mouth: ſo after the manner of men is it ſpoken of God; for he hath no members, but ſuch things as men act by eyes, eares or mouth, as to ſee, hear, and ſpeak, are made uſe of, to ſet out the moſt tranſcendent acts of God. Now in the preſent caſe are imported by Gods ſpeaking with his mouth.

Isai. 45. 19

1. Plain and open testifying to the performance of these promises; they are not onely in his purpose, nor muttered in secret, but they are sounded out by the voice of God in the midst of heaven.

Tit. 1. 2.
2 Cor. 1. 20.
Hebr. 6. vers 17, 18.

2. Infallible testification to these things, which God that cannot lye hath promised; his promises are all *Yea* & *Amen*; therefore not capable of change or alteration; and if his word be not enough, we have his oath to it.

Luk. 1. 44.
Num. 23. vers 19.

3. Sure performance must be of all that God hath spoken, not one title shall fall to the ground: hath he said it, and shall he not do it? his words are works, and his speaking, performing. Hath he spoken, and shall he not make it good? That promise is sure enough which God hath uttered. Greater confirmation, and assurance can neither be required or given. From all may we gather.

Observ. I.

1. *In the time of faithful performance of duty, will God be faithfull even then to make good his promise.* God will not be behind hand with his servants; in present they receive the good immediatly needfull: & in their progresse shall they have the full.

Obs. II.

2. *Due Sabbath sanctifying is hedg'd about with many great and precious promises of the upper and neather springs, to keep men close to their obedience.* Why should not these cords of love bind men? They who abhor Sabbath observing, drive the Lord from promise performing: bitternes will be to them in the latter end.

Obs. III.

3. *He that delights in Sabbath-duty, and so calleth the Sabbath his delight, Jehova himself will become delights to that soul.* That soul is a de-

light

light unto the Lord to whom his Sabbath is a delight. He shal not want matter of everlasting joy and gladnes, who hath Jehova in him the spring of all delights, he will rejoice over them to do them good, and his goodnes shall make them glad: How unspeakable and glorious is the joy, which Sabbath sanctifiers have in Iehova.

4. *Jehova will mount his Sabbath-observers, and make them Riders over all high places of the earth in security, victory over and over high opposers, and dignity in his account:* they may lackie it a while on foot, as princes do on the ground, while servants ride on horses; but Jehova will turn this scene, and make his saints to ride prosperously, when the wicked shall be abased. Obs. IV. Eccl 10. 7.

5. *The highest places upon earth are too low for Gods Sabbath keeping people; they are above them:* God himself tread's and tramples upon them, & his holy ones ride over them: No high things beneath heaven are high enough for them. Obs. 5. Eph. 2. 6.

6. *Jacob as well as Abraham and Isaac, was a notable Sabbath-keeper; so that God hath named him the Father of them to the worlds end.* This followeth as firmly, as that Abraham was an eminent beleever, because God hath made him the Father of all them, who walk in the steps of his faith. Obs. 6. Rom. 4. vers 11, 12.

7. *The heritage of Jacob, temporal, spiritual, and eternal is firmly intailed upon all his Sabbath-sanctifying seed:* What ever is comprehended in Jacobs heritage, as here at large it is expressed without limitation, is here the portion of his seed: no reason is there to restrain it unto earthly things. Obs. VII.

8. *With this portion Jehova will certainly feed, fill* Obs. VIII.

fill and satisfy Jacobs Sabbath-keeping children. God gave it unto Jacob by covenant, and so will God continue it to his seed: this inheritance descendeth not of nature, but of grace.

Obs. IX. 9. *This intail of the heritage on Jacobs seed is made sure by the never failing word of Jehova's mouth.* Immutability, infallibility, truth and eternity concurre to the assurance of this portion unto this seed of Jacob: and this is not obscure, for the voice of Gods mouth hath published it openly.

Obs. X. 10. For a close: *Gods gracious providence, in securing and manifesting such great and precious promises, should ingage souls to confirm their duty of Sabbath-sanctifying unto Iehova:* Unworthy souls are they who disregard it; not onely Abraham, Isaac, and Jacob will disown them, but Iehova himself will abdicate, and cast them out of his inheritance: But blessed for ever are they who answear Gods condition in true Sabbath sanctifying, they shall sit down with Abraham, Isaac, and Iacob in the kingdom of heaven; and there keep a glorious rest or Sabbatism with Iehova, Father, Son and Spirit to eternity.

Hear ye sons of men and consider.

Thus farre have we seen the Spirits Directories and incouragements for Sabbath-keeping. What answear the sons of men make hereunto we shall perceive in the next Appendix.

THE

THE II.

APPENDIX

Of the

Antipathy, or contrariety of Men, againſt the Lords Sabbath exemplified.

Amos VIII: 5.

Hear this, O ye, that ſwallow up the needy, &c. Vers 4.

Saying, When will the New-moon, or the Month be gon, that we may ſell corn? And the Sabbath, that we may ſet forth or open wheat? &c. Vers 5.

IN the precedent diſcourſe we have received moſt juſt and holy and exact rules from God for right Sabbath-keeping, together with moſt unſpeakable incouragement by precious promiſes, unto the performance of the ſame; ſo that reaſon it ſelf muſt judge it grievous iniquity, to deny obedience to it. Yet ſuch brutes hath ſin made men, that their very diſpoſition is not oppoſit generaly to any good more, than to a ſpiritual Sabbath ſanctifying unto the Lord; an example whereof, we have ſet forth moſt lively before the Sons of men in this place. Whence, after I have

have premiſed ſomthings here about to be fore known, I ſhall take occaſion to rip up the heart, and diſcover to man his wickednes againſt God in this matter; if it may be to humble and reform ſome: the heads of thoſe things, that are to be fore known are theſe.

1. That in the dayes of this propheſy, men generaly from the higheſt to the loweſt were given up to brutishnes in ſinning, no reaſon would prevail to reſtrain them from their idolatries, violences and odious abominations: it is evident enough, in Jeroboam the ſecond King of Iſrael at this time, and Amaſiah his Prieſt at Bethel. Whereupon it is probable; that God raiſed up a Prophet for them now from among the herdmen of Tekoa, to shew them, that they were beaſts and ſwine, fitter to be ruled by an herdman, than by a Prophet; in ſuch a time there is no wonder, that the Sabbath of the Lord should be trampled upon by ſuch ſwine.

2. That now they were ripe for deſtruction, as Summer-fruit to be eaten: So God interpret's the viſion of the basket of Summer-fruit. *The end is come upon my people of Iſrael, I will not again paſſe by them any more.* It was daring ſin then to ſet themſelves againſt God and his Sabbath, in ſuch a nick of time as this. Vers 2.

3. That at this time alſo, God hedged up their way to ſin with thorns, that is, with many direfull threatnings; as of not forgetting their works, and of not forgiving their ſin, and again, that their ſun should go down at noon; that he would shorten the day of their peace by the half, &c. Yea and that he would

ſend

ſend a famin of hearing the word of the Lord; which is moſt diſmal: and all this he confirm's by an oath ſwearing by himſelf in his Chriſt, who is truly the excellency of Jacob. And yet they will not beleeve, they undervalue promiſes, and deſpiſe threatnings; and continue their diſaffections, and quarrelſom oppoſitions againſt the Lords Sabbath, as againſt all other his ordinances. It ſeemeth then, that they were at this time *Threatning*, and *judgment proof*. Now in the heat of theſe luſts, and hardnes of their hearts they riſe up againſt the Lords Sabbath, with querulous complaints of the burdenſomnes of it. Concerning whoſe charge, and practiſe, about the Sabbath, the ground of it, with a diſcovery of mans unreaſonablenes in it, we are now to treat. Verſes, 4. 5. In which paſſage theſe particulars are obvious to obſerve.

1. The party charging them and ſummoning them to hear it, is God by his Prophet *hear this*.

2. The party ſummoned and charged, it was the houſe of Jacob, but here onely deciphered by the black characters of their ſins: they were actualy, habitualy, and univerſally ſinners againſt all Gods lawes, & theſe among the greateſt ranks.

3. The charge laid to them, 1. All unrighteouſnes againſt man, as cruel oppreſſions of the poor; O ye that ſwallow up the needy &c.

2. All ungodlines againſt God; ſpeaking their enmity againſt his holy times in new moon and Sabbath. This was, and is the very brand of irreligion itſelf. It is our work, to ſingle out the charge

charge on them for their Sabbath sin; which shall be done after this note given from the context. Viz.

Observ, *That there is a combination of sinne, in the heart of sinners*: Vngodlines and unrighteousnes alwayes conspire; he that feareth not God will not regard, what mischief he doth to man. We see it here exemplified; oppression and irreligious Sabbath-breaking concurre, as inseparable mates.

Gen. 20:11

Now to consider the charge about their Sabbath-sinning, it is thus, they say *when will the new-moon be gon, &c.* herein:

1. The mode of expressing their sin, it was by *word* (they said it and) Their words were stout against the Lord in this matter.

2. The matter of their sin; A querulous contention of Spirit against the Sabbath, and new-moons, in their expostulation, *when will the new-moon* be gon, &c.

3. The mooving ends and cause of these expostulations. *Selling, deceiving, and inslaving* the poor and needy. *That we may sell*, &c.

Quest, One *Quere* here. Wherefore are New-moons joined here with the Sabbath; do they concern us?

Answer, 1. It is not to note an equality between them; for the weekly Sabbath is moral. And the Newmoon Sabbaths *ceremonial*.

2. Yet for that season under the Law the Newmoon Sabbaths were established by Gods positive

positive Law, and necessary in that time and place to be observed, therefore the Prophet adel's them here.

3. But now by Christ in the Gospel are they abolished, and all Gods holy time instituted is his weekly Sabbath, unto which we are confined in our present discourse.

What meaneth the expostulation about this? Quest.

It carrieth in it, a natural enmity to the Sabbath, a disesteem of it, disaffection to it, making men wish, that it had never bin, that it were gon, and might return no more: O this Sabbath, it is a wearisom burden, and a loathing to their souls. This is the short import of it: as for a larger account of it, with other circumstances in the text about it, we must touch further in the prosecution of the main truth, which is hence thus concluded, Answer.

There is in the hearts of sinners a malignant enmity, against the right observation of the Lords weekly Sabbath. Third Conclusion.

That it is so, a full induction from the time of Moses through all the generations of the Prophets and dayes of Christ in the flesh, even to this present age, will abundantly make proof, As God by the Prophet Ezekiel chargeth several generations of Israel, from their comming out of Egypt to his time, I shall not therefore hold

a candle to the sun. I shall rather with hope of more profit insist upon these heads:

Ezek. 20: vers 12, 13, 16, 18, 20, 21, 24, 27.

1. A discovery of this enmity, wherein it consist's.
2. A notification of these issues wherein it doth appear.
3. A demonstration of the spring of it, whence it ariseth.
4. An aggravation of this evil, from the groundlesnes of it.

To the first, enmity is an inward male habitude of the soul, irreconcileably contrary to any thing that appear's evil to it, be it never so good; and this both innate, and habitual, heightned by custom in it; This is conceived to be the nature of it, as considered in man, carnal, and corrupted. Such a discovery doth the Apostle make of it, when he resolves the nature of a *Carnal* mind to be *enmity it self* in the abstract against God; that is, the disposition, savour, or genius of the whole soul, to be adverse or irreconcileably contrary to God and his Law as enemies to such men: *The carnal mind is enmity to God, It is not subject to his Law*, neither will it, or *can it be*: *so that* this enmity is made up, of the malignant indisposition of the mind to know God and his Law; a stubborn bent of will not to choose, but to refuse them, and a fixed disaffection unto, and hatred of them: This is the same enmity to the Lord and his Sabbath. And yet neither do these perhaps hate God in his being, but as he hath revealed himself to be such and

Rom. 8: 7.

and ſuch; an enemy to their wickedneſs, and a judge, who will be avenged on them: Neither are they enemies to the Sabbath, if they might keep it, as they would, in carnal eaſe, pleaſure, and ſeeking their own gain; that day then would be as gratefull to them, as any other; and provided that God will be pleaſed with ſuch carnal, formal ſervice as they are willing to afford him. But becauſe this will not content God, he requiring ſpiritual and exact obedience to his will, and a ſpiritual obſervation of his holy reſt; they fling of, and become bitter enemies to the Lord and his Sabbath: ſo that, God now appear's to be contrary unto them; and for their Sabbaths, as they obſerve them, he cannot away with them, his very ſoul hateth them. So now God and ſinners, as bitter enemies, are clashing together; they walk contrary to him, and he no leſſe walk's contrary unto them: Let ſinners themſelves judge, who muſt fall, it will be hard to contend with the Almighty. Iſai. 1: 13. 14.

To the ſecond. The appearance of the rooted enmity is in the expreſſion of it, both by word and deed; we have it made exemplary in the preſent charge of the Prophet upon this people.

1. Their words were ſtout againſt the Lord, venting their ſplene againſt his Sabbath; and that in ſuch kind of words as theſe;

1. In words of vilifying, diſeſteem or diſdain, they ſay, when will the Sabbath be gone? which import's ſuch expreſſions; what is this Sabbath? Is it not like other dayes? What account or reckoning ſhould we make of it, to neglect our own better affairs and obſerve that? As fools Ezek. 20: 2.

think, ſo they ſpeak evil of the things they know not; They are ignorant of the goodnes of Gods Sabbath, and therefore they revile it, as a day and ſeaſon of evil, loſſe and dammage to them. O this Sabbath! What a burdenſome day is it unto us? O this Sabbath!

2. In words of anger, grief and diſcontent do ſinners ſhew their enmity againſt Gods Sabbath: ſuch are imported in this expoſtulation, when will it be paſt over and gon? It is grievouſnes to obſerve it; who can bear it? Let us caſt of this yoke: Theſe inſtead of calling the Sabbath a delight and joy, name it bitternes and grief.

3. In words of hatred and diſaffection, and wishing for its abſence and to ſee the abolition of it. O that it might be no more: O this Sabbath! how often doth it return? What a long day is it, wherein we are reſtrained from our own, & kept to the works of God? It is a weariſomnes to us; our ſouls do even loath it: So ſinners ſpeak, out of the hatred they bear to God, & his ordinances: & it is indeed the import of this quarrelſom expoſtulation? when will the Sabbath be gon? Yet of this expreſſing hatred ſeveral degrees are among ſinners; ſome whereof curſe God, and blaſpheme his Sabbath and the leaſt ſinners grudgeth, & repine at it. This is the bewraying of enmity in the tongue.

2. The deeds of theſe ſinners do no leſſe diſcover their enmity againſt the Lords Sabbath, which are ſuch as theſe lying before us.

Eze 22:26. Iſai. 58:13.

1. A contemptuous and ſcornfull carriage toward it, turning away they eyes from it, ſnuffing at it, ſpurning and trampling upon it: ſuch as

as these are implied in their present demeanour here expressed: who would do so but enemies? They slight God and his word.

2. A rebellious prosecution of their own works & wayes; they will sell their merchandize, & traffick, sell corn, set forth wheat & bear burdens, & find their own pleasures; let God say what he will against it. This sinners have done in former time, nay if by no means els they could not express their enmity, some would do it by a presumptuous picking of sticks on the Sabbath day, & this in the time of Amos, they were bent to do, & to this day are these sinners still practising against the Sabbath both with heart & tongue; with hand & pen, blaspheming & reproaching Gods holy day; yea & inciting others to find the worst of their pleasures, & do the worst of their works to the satisfying of their lust-full flesh on Gods Sabbath. Neh. 13. 9. Jerem. 17. vers 21, 22. Numer. 15. vers 30, 31

3. A further intentional work in which the former terminate themselves; all this care of God and his Sabbath is cast away, that they may more freely prosecute wickedenes against men by deceit, and cousenage; falsifying measures and ballances, and putting upon the needy the refuse-wheat, and merchandise, buying and selling the poor for a pair of shoes, so grinding their faces. They set conscience loose from God, and then they fear to do no mischief to men. See then in these the most sad effects of mans enmity to the Sabbath.

To the third. The rise of this enmity to the Sabbath, as it is, that common source of corrupted nature, and savour of the flesh; so in this place it seem's to be derived more specialy from these two venemous springs.

2 Tim. 3: 1, 2, 3, &c. 1. From *self-love* which turneth a man against God, and all good commanded by him: this self-love is set in the front of a large catalogue of sinnes, as having influence upon all to produce them, and improve them in: and yet perhaps shrowding it self under a form of godlines, purposely to deny and destroy the power of it. It is hinted to be the main cause of most perilous times. Now nothing can be more directly opposit to true Sabbath work than this self love; for that holy command, which doth require men to expresse their intire love to God by a due sanctification of the Sabbath, doth strictly forbid men to have to do with *self* & their *own* affairs upon his day; now these bonds being laid upon them, not to do their *own* waies, nor to find their *own* pleasure, nor to speak their *own* words, self cannot indure it, a mans own ends, intereſt, and concernments raise up mutinies in the souls of them and bitter contentions against the Sabbath: for self is dearer to them than God and all his ordinances: sinners therefore are at a constant warfare with the Lord of the Sabbath, upon this account; for self is indeed their God.

Isai. 58: 13.

Phil 3: 19.

2. This enmity ariseth from *the love of the world*, as this example holds it forth, for their very speech bewraieth them; all their talk is, come let us set forth our waies, let us sell corn, let us open our wheat; & such communications they onely & altogether have upon the Lords holy day, seeing then their hearts are after their covetousnes, & their love so fixed on the world; It is impossible, that the love of the Father should be in them; they may seem to hear Gods word about his

Ezek. 33: v. 31, 33.

1 Joh. 2: 15.

his Sabbath, bur they do them not; neither will or can they in this case be obedient. For it is without controversy evident, that *worldlinesse* and *Godlines* are at an extreme and irreconcileable opposition; no lesse are worldly lusts and pleasures inconsistent with delights in Gods Sabbath. These are the two masters that cannot be served together, *God* and *Mammon*; Gods commands, and worldly interests; he that loveth these must hate God, and he that cleaveth unto these, must despise the Lord and his Sabbath. These grounds are as perfectly evidenced by experience, as those practises are made visible against the Sabbath at this day: so that *selvishnes* and *worldlines* now are the immediat springs of ungodly Sabbath-breaking, the effects must needs be foul and wicked, issuing from such causes. And indeed the aggravation of this enmity against the Sabbath is not light, nor lightly passed over by the almighty: it were worth the labour therefore to leave sinners convinced of it; that they may be ashamed: and lay down their enmity in this case. Some attempt to this will be made in discharging the last head proposed. Mat. 6. 24

To the fourth. The groundlesnes of taking up this grudge against Gods Sabbath is enough to make men ashamed of it, and to leave them inexcusable in their own judgments; and that may thus be done.

1. Let reason judge by that Law written in the hearts of all men, is it equal for a man to be grieved, or angry with, or become an enemy unto any thing, but that which either is in its own nature evil, or hurtful to himself? Ahab

1 Kings 21: vers 20. & Cap. 22: vers 8.

would never have said to Elijah, *hast thou found me, O mine enemy?* Or of Micajah. *I hate him*, but because he thought, they were hurtful to him; and did not speake good but evil concerning him: whereas indeed they were the best friends he had; who & by their propheſying would have ſaved him from deſtruction, had he bin obedient, but he would not beleeve them; and ſo went on in his hatred and perished. Now would men but conſider, what hurt doth the Sabbath or the due obſervation of it unto them: or what iniquity is there in the Lord of the Sabbath, who injoineth ſuch a ſanctification of his Sabbath unto men, would they not be ashamed? Will they ſay, that it hindreth their earthly profits, & bring's dammage on their eſtates? They ſpeak falsly; for it bleſſeth all unto them, & this bleſſing maketh rich, and add's no ſorrow. How many bleſſings hath the Lord annexed unto his Sabbath? And yet men traduce them, and turne them into curſes? This is their wilfull miſtake. Will they again complain and ſay; ſuch ſtrict Sabbath keeping, hinders all their pleaſure's and paſtimes, which is intolerable? Let them return to themſelves, and think again; is it any hurt to keep them from ſin and deſtruction; and this in truth is all the hurt it doth them. Is Gods ſanctifying injurious to any? Are Gods Sabbath bleſſings, and reſt, a burden? None can ſay it. Why then do men perſiſt ſuch malignant enemies againſt true Sabbath-ſanctifying?

2. Let the enemies themſelves be judges; is it juſt or fit to be enemies to our beſt friends, and to hate the greateſt good that can betide us? It

is

is true, that generaly men are such, and do so; but are they men, or do they shew themselves men by doing so against God their onely good? Now, what a friend the Lord of the Sabbath hath bin to man in creating, and instituting this portion of time for solemne communion with himself, and to be a signal of their intereſt in him and relation to them, is unspeakable: the import of that *reſt* in God, and Sabbath *bleſſing*, and soul-*sanctifying* therein, is incomprehensible; His works therein are wonderfully great; and his counsels there about exceeding deep. What reason then have men to bear such a malignant opposition against Gods Sabbath, or to account it a burden, and be weary of it? O how dumb will these souls be, when God shall plead with them?

Now the case being thus, wilfull Sabbath-breakers are found to be most inexcusable sinners, and self condemned, seing they cannot deny this goodnes of God in his Sabbath, and yet they hate it. Unto these a few hints of advise may be usefull for a close, if they be accepted.

1. Let them humbly and seriously set themselves in Gods sight and consider, to what end is it that men do so much oppose the true and full sanctifying of the Sabbath? What good can they imagine will accrue to mens souls thereby? Men have from generation to generation studied with heart, tongue, pen, hand and foot, to render Gods Sabbath contemptible; but what good could they intend in it? Or what good have they obtained by it? It is the confession of one great oppositi, in the close of his work against

the Sabbath; that it is best to keep the Sabbath spiritualy and fully: and yet to write against that which is best, is as sad, as it is strange. O that God would persuade mens hearts thus to consider, & shew themselves men, that they kick not against the pricks; and wound themselves, instead of hurting the Sabbath.

2. Having thus considered, let men give glory unto God, and humble themselves, for that they have bin opposit unto, and weary of the Lord, and of his Sabbath; and all this for no good or benefit; for what fruit could they have of those things, where of they must be ashamed? O that men would turn their enmity against their own corrupt natures, against their self-love, and earthlines of mind; These are justly to be hated, as evil, bitter and hurtfull things. But let them be ashamed of all their malignity against the Lord of Sabbath and his holy day: and if they be ashamed, and desire to have this spiritual distemper of their natures healed, let them follow on to the next Appendix which will direct them to a cure. Unto the stating of which we shall now proceed.

THE

The III.

APPENDIX

Shewing

The onely way of curing Mens malignant distempers against the Sabbath by promise. As it is exhibited.

Isai. LXVI. 23.

It shall come to passe, that from one New-moon to another, & from one Sabbath to another, shall all flesh come to Worship before me, saith the Lord.

It shall be from the New-moon in or to it's New-moon & from the Sabbath in or to the Sabbath, &c.

After the sound and saving doctrine of the Sabbath, and the sanctification of it laid down, and mans malignant humours against it to his own perdition discovered, it will be needful to save men if it be possible, both from their sinful corruption, and their, *otherwise*, inevitable destruction, which onely can be done by healing the malignity of their natures & dispositions against it: our work is but to prescribe from God the healing way; mans work is to receive and apply it, & Jehova's work alone it is to make all effectual. We shall pray that his will & work may be perfected

fected upon men; and now attempt, what concern's us to do, even to Minister such remedies, as God may blesse to poor souls.

This healing medicine we shall take from Gods hand, it being of his own making, wrap't up in that covenant of promises; among which, this one prefixed we have pitched on, as fitted against this special malady of man, which indisposeth him for sanctifying of Gods Sabbath.

Unto the opening of this, we shall addresse our selves after some things premised tending thereunto, as,

1. That this with all the foregoing promises in this chapter do concern the Gospel times under Christ manifested in the flesh, this is apparent, from the new Heavens and new Earth promised to be created, and of the gentils to be called into the Church, or body of Christ. Ps. 0. 345.

Isai. 66: vers 19, 20, 21, 22.

2. That this promise more specialy concern's the fitting and disposing men to a right observation of Gods holy time of solemne Worship under the Gospel. However averse from, adverse unto, and weary of the Sabbath, men may have bin, yet here is it promised, that they shall be a willing people, and come freely to Worship upon Gods holy day.

3. That this word of promise, & the sure effect of the same, shall remain as long as the new Heavens and new Earth, yea to the duration of the Churches seed & name; these promises are therefore so immediatly knit together, to note their coevity, or their mutual lastings one with another.

4. That the holy time of God here mentioned under Newmoons & Sabbaths imports onely that time,

time, which God hath singled out for himself by the Gospel institution; for it concerneth Gospel dayes; now all New-moons are abolished thereby and onely the weekly Lords-day is by him established: so that this promise can respect time alone which is evangelical.

5. That by this Promissory word, the weekly succession of the Lords-day Sabbath under the Gospel is established: The course and order is from Sabbath, to its Sabbath; that is, to the next that followeth and so onward.

6. That to whom so ever Gods promises are made, in them they are certainly and effectualy fulfilled: they are *yea and Amen*, not *nay*: Now these are onely, the children of promise, and in all them the will of God by promise is fully perfected. These being premised, as usefull to clear some things in the special promise under consideration; we shall more closely now set upon the thoughts of it.

In general here about; we shall onely note the scope of this to be the same with all the promises of grace, which is to mend all that, which sin hath marr'd in the nature of Man by his fall; This in particular is proportion'd to heal that spiritual distemper in men about Gods Sabbath, and make their hearts sound in the faith of that Law for the Sabbath, and obedience to it. We shall passe this, onely leaving this fruitfull observation from it.

Obsery. Isai 57: v. 18, 19. Jer. 3: 22. Hos. 4. 4.

Gods Promises of grace are powerfully healing Medicines of all sinful distempers in mans nature,

ture, impotencies and iniquities against his holy Lawes and none but these.

This cure's male-humours against the Sabbath, commands & counsels could not do it, threatnings cannot, & judgments cannot heal them; promise therefore alone must perform it. Now promise
Isai. 63: 5. is nothing els, but Gods free undertaking to save souls, when none els can help. O that men would consider his great and precious promises to be healed by them. In special we have in the text to consider.

1. A Promise made and exhibited, *It shall be, or come to passe*, &c.
2. A. confirmation annexed *Jehova saith it.*

In the promise exhibited, these specials occurre to note.

1. The subject concerned in it, *All flesh.*
2. The good promised to this subject, *To come, &c.*
3. The time of this coming and worshipping, *From the Sabbath, &c.*
4. The being of all this asserted, *It shall be.*

In the confirmation do appear. 1. The author of it, Jehovah, 2. The manner of it, by word. Some light is due to all.

Gen. 6: 12. Isai. 40: 6: 1 Pet. 1: 24. 1. As to the subject of the Promise, *All flesh*, two terms are used, to expresse it. 1. One is *Metonymical*, by a general notion of *flesh*, to signify

gnify human natures; as ofttimes the Spirit uſeth it in ſcripture: ſo that by flesh we underſtand men here, as in other places. 2. The term of univerſality *All* flesh is to be conſidered. 1. In its *extent*, as it noteth all ſorts of nations or men in oppoſition unto the Jewes; for with theſe onely were kept the covenants of promiſe, and gentils were ſtrangers to them; but now *all flesh*, Jew and gentile have the promiſes in common together; ſo that, theſe jointly make up all flesh here intended. 2. It muſt be alſo taken in its *limits*: For ſo the Spirit of God doth reſtrain promiſes, with reſpect to the Jewes; he had ſaid by the Apoſtle, that to them did belong the Teſtament or Covenant, and afterward to prevent an objection, that unto all Iſrael the promiſes were not made good, and therefore Rom. 9. 7. the word of God was not effectual unto *All*: he anſweareth by diſtinguiſhing Iſrael, which were of Iſrael; for they were not children, becauſe they were Abrahams carnal ſeed; but in Iſaac Vers 6, 7, 8. ſhould the ſeed be called; ſo that, *all* theſe who were children of the flesh, were not the children of God; but *All* thoſe, that were children of the promiſe as Iſaac was, were counted for the ſeed. Now not to any one of them, was the Word of God ineffectual. So are we juſtly to limit the univerſal term here concerning the ſubject of this promiſe; for it is ſure, that in the viſible Church, at this day, all profeſſed Chriſtians are not ſuch friends to the Sabbath, as to come therein, and Worship before the Lord; yet the word of the Lord faileth not: for thoſe who are children of promiſe, find the

Spirit

Spirit of it, healing their Indispositions. And they come as Gods willing, people to worship before him: All these then are adequat
Luc. 10. 6. subject of this promise; and no more or lesse. All the Sons of peace, receive the Gospel-peace; and no more; and all the Sons of Promise, have this Promise made good to them among the rest, hence may this special note be taken.

Observ. 1. *All the Children of Promise are those, to whom the word of Promise shall be effectual and made good in them.* So this about the Sabbath.

These and none but these are the proper subject of this promise, in whom it is effected.

2. As to the matter of the promise or good promised, it is expressed, 1. In a term of motion *they shall come.* 2. In an act terminating this motion, they *shall Worship before the face* of Jehova; this is the very end of their coming.

In the former, however the *Loco-motive* faculty of the body may be included, as for comming to the place of visible and publick Worship, yet this is the least; the main concernment is the motion of the soul in all the inward faculties of it, for with these must we draw nigh to God to be accepted; otherwise our leggs will do us no good to spiritual purposes. Now this the promise supposeth, that that mans soul is naturaly lame, & therefore averse from, and unwilling to approach to God in his Sabbath: for if men of themselves were prone to come; what needed any promise to make them come to the Lord? But mans impotency & necessity put's God this upon

this promissory undertaking. Sabbath-Worship was a wearines befo e to sinful creatures, because they were diseased in their souls; here therefore doth God ingage to heal them, *they shall come*: In which promise, as the certainty of this motion is carried, so no lesse the specification of it, is imported to be a motion of promise framed and acted by it: And so it is thus stated.

1. This motion of promise to Worship the Lord in his Sabbath is *spiritual*; for it is the Spirit, which maketh every promise good; there- Eph. 1. 13. fore is he stiled the *Spirit of promise*: And this Revel. 1. 10. was Johns frame on the Lords-day-Sabbath, he was in the Spirit, he walked in the Spirit, and worshipped in the Spirit on the Lords-day: so the 1 Cor. 2. 14. Promise healeth flesh by Spirit: and when a man is made spiritual, he discerns spiritual things: then he knoweth the goodnes of the Sabbath, and the Lord of it, and hasteth to Worship him in it.

2. This motion of promise is *rational*; so that Jer. 50. 4, 5. men acted thereby, kno vingly, and with good Ps. 111. 10. understanding, come to Worship in the Sabbath; Eccl. 5. 1, 4. not like brutes or fools, in whom God take's no pleasure: The promise heal's their *ignorance*, which make's them careles of the Sabbath, and easles under it; and causeth them all to know God, and his holy day and moove to the injoiment of them.

3 This motion of promise, is *willing*: such are Christs seed: *Thy people are willing in the day* Ps. 110. 3. *of thy power in the beauties of holines*, to bring an holy offering; These are not draw-backs nor Isai. 40. 31.

grow weary of Sabbath-work; the promiſe heal's all their faintings; and they run chearfully to ſanctify Gods holy-day.

4. This motion of promiſe is *affectionat*: all the ſweet paſſions of the ſouls hope for the Sabbath. Deſire of it, while it is coming, delight in it, when it is come, do attend this motion: diſaffection is now cured by the Spirit of promiſe, and remooved; and the ſoul carried out, with deſire, hungring, thirſting longing and panting after Sabbath-work: then it crieth out, O how good is the Sabbath? What a lovely thing to be converſing with God therein? Bleſſed are they who ſo dwell with him, and in whoſe hearts his wayes are. This is the ſtate of healed ſouls, as to their diſpoſition, and motion toward Gods Sabbath-work: neither is this tranſient, and momentany, but conſtant, and perpetual; even as the promiſe it ſelf is, and he that made it, who varieth not, neither is there shadow of change with him. So we underſtand the firſt word of promiſe.

Pſal 92.1. Pſal 84: vers 1,2,4.

2. The latter part of the good promiſed, is the act terminating the former motion, *they ſhall Worſhip before me:* Wherefore ſhall all flesh come? Even to Worship Jehova. As to the term uſed here, it properly ſignifieth *incurvation*, or *bowing down* to the ground, or the humbleſt proſtration of the body, for expreſſing either civil or religious reverence, and ſo is it promiſcuouſly uſed; but here it is ſpecified by the object, *Jehova*, & by the promiſe the efficient of it: ſo that, it muſt be divine Worship here intended. Having therefore noted the import

import of the word in the letter; we shall now consider this Worship in its nature, and so give an account of it. To know the state of this, we must understand.

1. The object of this Worship, *Jehovah*, and his *face*.
2. The act of it, *bowing down* and *Worshipping*,
3. The Principle of it, which is the *promise*.

1. The object specifying is *Jehova*, Father, Son and Spirit, or, the Father in the Son and by the Spirit: it is God as declared in the Gospel-revelation. And he is here so to be Worshipped, as to *his face*; the term is rendred, as a preposition, (*before*) and so it is well read, *before* the Lord; but others render it, to *the face of Jehovah*; as carrying some *emphasis* in it, to Worship to the face of God, he looking on; which hinteth such a Worship as can indure Gods eye to search it, and such as is pleasing to him, and that makes Worshippers to be accepted with him: Gods face is his favour.

2. The act exercised on this object, is in the letter, *Incurvation* and *adoration* by bowing of the body, which is onely external Worship, but under it, is carried, the true, humble bowing of the soul to God, which is inward, and that which is Worship indeed, without which, all other bowings are but hypocritical mockeries of God: this then are we to set as the matter of this promise to all flesh, that they shall come, and Worship the Lord thus, as is congruous unto his being, and as he requireth in spirit and truth.

3. The principle of this Worship, as performed by men, is Gods promise, wherein he undertakes to make men able to perform it: hence then may it be stiled, *promise-Worship*; the state whereof may be seen in the conditions following:

Ezek. 36. v. 25. 27. Mal. 3. 3, 4. Rev. 14. 3. Lom. 7. 6. 1. *Promise-Worship* with respect to the Worshipper, is *regenerat and new* Worship, issuing from a new spirit, cleansed, purified, and prepared for God; and giving forth new love, new fear, new delights to the Lord, new songs, new offerings, and new spiritual sacrifices unto their God; It is no service of the old man, nor in the oldnes of the letter; but of the new man and in the newnes of the spirit.

Isai. 59. 12. Joh. 4. 23. 24. Rom. 12. 1. Heb. 9. 14. Phil. 3. 3. 2. *Promise Worship* is, in it self, *Spiritual*, *living* and *lively*, suitable to God who is Spirit, and *life* it self: so he hath promised by his spirit to quicken all from the head to the lowest members. And accordingly God expect's, and the children of promise do perform, such *spirit*-life-service unto him: he seeketh such to Worship him; he desire's his to offer themselves a living sacrifice, &c. Christ ratified this promise for purging consciences from dead works, to serve the living God: and the children of the promise do own this and assert it in their practise, we Worship God, in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

3. *Promise-Worship* in answear to Gods command injoining, is *regular*, that is, in every point concerning the inward and outward man conformed to Gods rule; and that in these specials.

1.

1. In the *simpicity* of it; first as it giveth law to the inward man; that all thoughts, imaginations, resolutions and affections be sincerely exercised, and singled out to God in his Worship: again that all the outward man be kept close to ordinances of Worship, and a right demeanour toward him, according to the simplicity of Christ, without alteration, addition, or diminution by the traditions of men. The rule prescribes this; and the promise fulfils it. 2Cor.11.3. 2Cor.1.12. Col. 2. 8.

2. In the integrity of the *rule* it beareth also conformity to it; for this *promise-Worship* carrieth in it the *whole heart*, which followeth God fully; love of God, with all the heart, and faith with all the heart, and other parts of inward Worship as they are required intirely, so the promise maketh them good. No lesse is this evident in the outward man, for a soul upon whom this promise is come in power hath respect unto all Gods commands for Worship, as for walking: no point of Worship will he leave undone, or any ordinance of God neglected: the promise help's to Worship fully. Nu. 14. 24. Deut. 6. 5. Act. 8. 37. Lub. 1. 16. Ps. 122. 1.

3. In the liberty, freenes, inlargednes and gladnes of man to Worship, the promise beareth proportion with the rule, and maketh men willing and glad to come, and bowe down and Worship before the Lord: there is nothing, that the children of promise do desire more than thus to be worshipping in his presence: and God love's chearful Servants. Ps. 110. 3. Ps. 27. 4. 1 Pet. 1. 5.

4. In the *sanctify*, or *beauties of holines both* of soul and body doth the promise answear the rule of worship. Be *ye holy* saith the rule *they shall* Ps. 110. 3. 1 Tim. 2. 8.

be holy, saith the promise; yea even beautifull in holines; and so this seed of promise lift up holy hearts and holy hands to God in the Heavens. Thus farre then may we understand, both the *promise motion* to Jehova and *promise Worship of him*. These special notes arise hence.

Obs. II. 1. *Children of promise, however formerly averse from coming nigh to God, shall come sweetly to him as* they are *lead by promise: they are promise moovers* to God.

Obs. III. 2. *Promise commers to the Lord, are promise Worshipers of him:* they shall come and Worship before his face, what ever enemies they have bin to it.

3. The next head concerned in this promise, is the *time* of coming and worshiping, which ours expresse from *one Sabbath to another*, and that well unto the sense: however in the letter it is, *from a Sabbath in* or *to his Sabbath*, that is, as it were his *mate*, or the next weekly following *Sabbath*.

Quest. Doth the promise then onely lead them to *Sabbath-approaches* and *Worship* of God; and at no time els?

Answer. No; for however this promise respects the Sabbath in this place; yet it exclude's not any other time, wherein God requireth men to draw-nigh unto him; unto which other larger promises are fitted: yet here this promise is mainly given to cure mens malignant dispositions against Sabbath attendance on, & worshipping of the Lord: upon

upon this account Jehova himſelf undertaken in this promiſe, all flesh shall come and Worship before him from one Sabbath to another. His Sabbath-day and Sabbath worship shall be amiable to them, who have bin contrary to them and weary of them. The ſpecial obſervation from this head may be this.

The Goſpel-Sabbath, and the ſanctification of the ſame is under promiſe, as well as under command, and that conſtant. God commands all to do it, but he promiſeth, that the children of promiſe shall do it, and not fail: and his promiſe is *yea* and *Amen*. Obſ. IIII.

4. The certainty of all this is aſſerted, *It ſhall be*; which is prefixed to put each particular out of all doubt and controverſy. It shall be, *that all flesh* under promiſe, shall experiment the truth of this; *It shall be*, that the *lame* and *froward*, *shall come* and *Worship* at the face of Jehova; it *shall* be, that they shall honour the Sabbath, and the Lord of it; and every Sabbath weekly shall they joyfully appear at his footſtool. Note.

The promiſe for ſinners reformation, and for Sabbath ſanctification under the Goſpel is ſure, and ſhall certainly come to paſſe. It is promiſed. Obſ. V.

5. Laſtly for a cloſe we have the confirmation of the certainty of all this promiſe, *Jehova ſaith*

it. The word of the Lord is the ſecurity of all. And what greater can be given?

1. It is an *Eternal word*, before all creatures: nothing in time can weaken it. 2. It is an *Almighty Word*: no created power can hinder it. 3. It is *the word of truth*, no falſehood, nor lyes of men, can pervert it. 4. It is an *unchangeable word*, no Creatures, times, or events can alter it. God is of one mind in this matter, & none can turn or change him. This Lord hath ſaid it, therefore it muſt be done, hence alſo learn.

Obſ. VI. *Gods Word is the greateſt confirmation of any promiſe and ſpecialy of this, in reconciling the hearts of all ſlesh to himſelf, and the obſervation of his Sabbath.*

Thus far have we attained unto the opening of the particulars in this promiſe: Now we ſhall conclude the general ſcope intended from all;

Obligener. *Gods Sabbath-promiſe onely, is the healing remedy of all mans diſtempers againſt himſelf and againſt his Sabbath.*

When he undertakes by promiſe to deal with mans heart, he effecteth, what ever he ſaith, he turn's *death* to *life*, and *darknes* to *light*; ſtones into flesh, wolves into lambs: the rebellious he makes obedient; the lame to walk; the blind to ſee, the deaf to hear: all theſe he bring's about by his word: The unwilling he make's willing to come to God; profane refuſers, he

he perſuade's to become true and free Worſhippers; and Sabbath-enemies to be Sabbath-friends: yea he works all this by promiſe, and none can let it. The ſpirit of promiſe then, is the onely healer of mans ſpiritual diſeaſes, whereby he is rendred loathſom to God, and unable to ſerve him; he alone can make the weary to revive, and the ſullen ſpirits to delight themſelves in the Lord of ſabbath, in his holy day, & in his holy Worſhip. Whereabout there need's no more proof, for Jehova hath ſaid it: neither ſhall we adde further inlargements, onely for a cloſe to ſhew, how this healing promiſe is to be improved in the preſent caſe.

Our work in ſpecial is to cure mans ſpiritual maladies about the Sabbath, *in judgment* or *opinion*, in will, in *affections* and in *practiſe*, in all which man naturaly is adverſe to God.

1. As to perverſe opinions never were there any more numerous, taken up among Chriſtians about any point of religion, than about Gods Sabbath, which maketh this diſeaſe harder to cure by reaſon of the multitude of ill humours feeding it, and concurring to make it incurable, unles God become the healer. Some ſay, there is no Sabbath at all, others that every day is a Sabbath: ſome that the ſeventh from the creation is the Sabbath, others hold the ſeventh from redemption to be it; ſome aſſert God onely to be the authour of it: others affirm it to be in the Churches power to inſtitute it Some hold, that its duration, is from evening to evening, others from day dawning as in the reſurrection to the next dawning of the day. Some think that

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the day of the Jewes obſervation is the Sabbath now', others determining it to be the *Lords* day, according to the reſurrection: ſome again judge, that ſome part of it, muſt be ſpent in publick ſervice, and another part may be for recreations: others claim it all for God and his Worship, publick and privat: many other contentions under theſe ariſe. Now all theſe cannot be for God; ſome muſt be againſt him. How ſhall theſe be healed?

To make at leaſt an eſſay to this, I ſhall lay down theſe propoſitions.

1. That all thoſe, who are ſtrangers to the covenant of promiſe, and not children of it, are not capable of being healed by it. It is labour in vain, to ſeek the cure of ſuch. This indeed is bound up among Gods ſecrets: but wicked men diſplay ſhrewd ſymptoms of it.

2. In all the promiſes touching the Sabbath, it is ſuppoſed, that the day is known and granted by them to whom the promiſe commeth; therefore the promiſe is not to shew them the day and time: but to inable them to obſerve it, being ſufficiently known unto them. Never did the Patriarchs queſtion the day, nor the Jewes unto the time of Chriſt, no nor the Lord of the Sabbath himſelf. This hath bin inſinuated into the minds of men by that wicked one in theſe Goſpel times, to diſtract and confound mens minds, and to make ineffectual to them, that inſtituted time, to help unto the power of godlines and the reſt of God. Reſiſt Satan.

3. There is nevertheleſſe a promiſe, *I will give*

give them one heart and one way, that they may fear me, which general may take in this ſpecial. That Gods people ſhall be of one mind about his Sabbath. But then ſelf conceit, ſenſuality, pride and perverſnes muſt be laid down; and an humble addreſſe made unto God in his word, to be taught of him: and then the difficulty will be facilitated unto this cure, I ſhall leave this with this petition. Lord heal the opinions of men about thy Sabbath; unles God help in this, man can do nothing. Jer. 32: 39.

2. As to the diſtempers of mens wills, affections, and practiſe polluting Gods Sabbath, the promiſe is directly aimed to the cure of theſe, but the uſe and improvement of this promiſe to this end, lieth upon us to make. Though promiſe be a free undertaking of the Lord, wherein he onely works on us, & not we on him, yet God expect's a concurrence of mans motion unto a due reception of it; Theſe things therefore are requiſit unto ſuch as would be cured.

1. The promiſe ſuppoſeth ſouls to be tranſgreſſours againſt the Sabbath-law, and requireth them to be ſenſible of their own maladies, that it may heal them. Chriſt the great promiſe performer, healeth the ſick, not them that find themſelves well. Promiſes are quickning, and where they begin to work, ſouls begin to feel their malady, and their remedy at once: At Chriſts inlivening word to Lazarus, he lyeth not ſtil, but commeth forth, mooving together from, and with Gods promiſe, Promiſe-work Matt. 9: 12.

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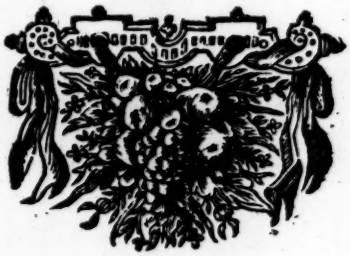
causal, and creature concurrence consequential, & obediential in all, God saith you shall seek my
Psal. 27: 8. face; and the soul answear's immediatly, thy face Lord will I seek.

2. The *Promise remedy* must be applied to the diseased soul and to the special malady, if healing be expected thereby: This application must be
Isai. 55: 3. 1. By hearing this *Sabbath-promise* seriously and humbly. 2. By laying to heart and considering,
Isai. 52: 35 and inculcating this promise upon the deepest thoughts, and reasonings with in the soul. 3. By an uniting and closing faith, which evidenceth,
Hebr. 11: 1. and draweth out the powerfull influence and virtue of this healing promise; and then making of this application daily, until distempers be re-
Gal. 5: 6. mooved, and hearts changed into the likenes of the promise; which will be while faith worketh by love upon it: So the woman had her issue stopt, so the blind received sight, and so the lame were made to walk, & leap, and praise God, Look carefully to this.

3. Strong cries and praiers must be sent up from this working faith to God, who heareth prayer, and alone can make medicines heal, yea even his own promise: when Jehova work's upon souls by promise to cure them, this consomitants return is desired and expected by him.
Eze. 36: 37 *I will yet for this be inquired of by the house of Israel.* O then, if you expect healing of distempers against the Sabbath by promise, cry mightily unto the great Physician under sence of malady, and faith on remedy, *Lord heal me*, Lord heal me, for my heart is pained and much diseased, I cannot come nor Worship before thee; nor

call

call thy Sabbath my delight, O cure my lameness that I may come, and run to keep thy Sabbath, O heal deadness, that I may bring living Worship to the living God; and delight my self in the Lord, and obtain that everlasting Sabbatism and rest among thy chosen people. Even so, Lord, heal all nations, that they may sanctify thy Sabbath, and serve thee to eternity.

AMEN, & AMEN.

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